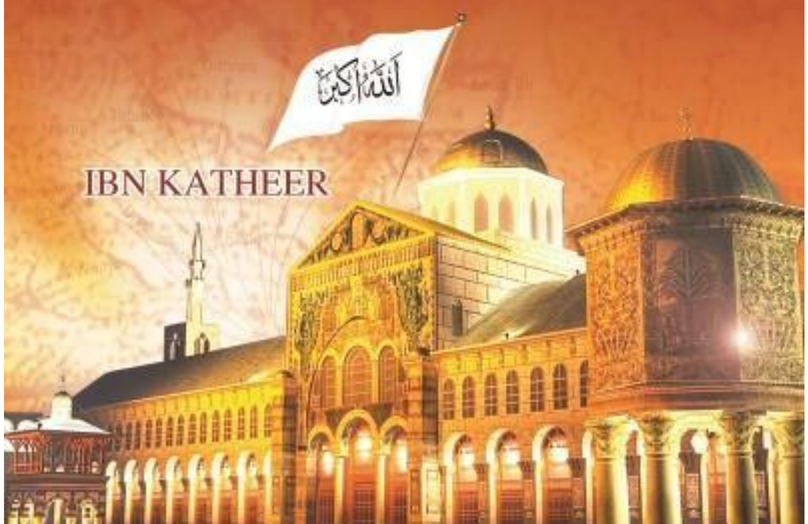
THE CALIPHATE OF

BANU UMAYYAH

THE FIRST PHASE

IBN KATHEER



From Al-Bidayah wan-Nihayah

The Caliphate of Banu Ummayah

Taken from

Al-Bidayah wan-Nihayah

By: Ibn Katheer

Translation & Researched By: Darussalam Research Center

Contents

Preface To The Revision

In the Name of Allah, the Most Beneficent, the Most Merciful

All praise and thanks be to Allah, Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and 1 seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His help and guidance in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad - who, by Allah's leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind - is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open up the doors between us and You by which we may arrive before You. To You belong the keys to the heavens and the Earth and You are Most Able to do all things.

Among the blessings which Allah has bestowed upon us, the community of Muslims, is that He has made it easy for us to follow the path of guidance and He has opened the doors of knowledge by making available to us these new publications, which present to us the writings of the early scholars and reveal to us what they said regarding legal verdicts, history, events, information and lessons. These scholars opened a clear beacon of light for all those Muslims seeking guidance, and they set up for us a signpost in which there is neither deviation nor crookedness. Whoever follows it will arrive safely at his desired destination and whoever diverts from it will be lost forever. They have written these books and treatises and made clear to us therein events, information and virtues. Among such books is this unique work, Al-Bidayah Wan-Nihayah, by the Imam, the Hafiz, the master scholar of ahadeeth, Tmaduddeen Isma'eel Ibn Kathccr Al-Qurashi (May Allah be pleased with him). This book was greeted with approval by the vast majority of Muslims. No Islamic library would be complete without it. In it, the author has recorded what Allah, Most High, has made easy for him about the history of mankind, from the beginning of creation, starting with the creation of the Throne and the Kursi (chair), the heavens and the Earth and all that they contain and all that lies between them, such as the angels, the jinn and the devils. He also described how Adam was created, and told the stories of the prophets up to the days of the Children of Isra'eel and the Days of Ignorance (Jahiliyyah), until the advent of Prophet Muhammad (Peace and Blessings of Allah be upon him), which heralded the end of Prophethood. He then recorded his Seerah. Then he recorded the events which took place up to his ow n time. He also spoke of the trials and battles, the signs of the approach of the Hour, then the sending forth of mankind and the terrors of the Resurrection, which he described in detail. He then described the Hellftre, with all its horrors, and Paradise and all the good things contained therein. He called this particular volume of his book: An-Nihayah Fil-Fitan Wal-Malahim (The Ending in Trials and Battles). As for the book which is in our hands today, it is Al-Bidayah.

By Allah's Grace, I came to know' Brother Abdul Malik Mujahid, the general manager of Darussalam Publishing in Riyadh. He visited me in my humble office in Damascus and suggested to me the idea of creating a summarised version of this wonderful book. I prayed for Allah's Guidance in the matter and sought help from Him in completing the project. Allah enabled me to make the acquaintance of a number of people of knowledge and experience in this field and a plan of action for the work was written. It consisted of ten principal points and we then started the task, seeking help from the Lord of the heavens and the Earth. All of us exerted our utmost efforts in this task, making repeated revisions and corrections,

until we reached the point where, by Allah’s Permission, we completed it and it was published in the form which is in your hands today.

The Plan of Action for This Book:

1. Summarization of the text. This was achieved by concentrating on the most important events narrated in the book. In doing so, we took care not to leave out any important details which would cause loss of meaning or import.

2. We relied on a number of printed and handwritten copies of the book and in cases where any contradiction or omission was found, we succeeded in establishing the most accurate and authentic text.

3. We left out the ahadeeth which proved to be baseless or weak and confined ourselves to the ahadeeth which are authentic or hasanand those which are acceptable due to the existence of other supporting narrations. On rare occasions, when it was found that there were no other ahadeeth in the chapter, we included some weak ahadeeth whose weakness was not of an extreme nature.

4. We performed takhreej of the ahadeeth with ascription of the number of the section and the page, the number of the ahadeeth and in many cases, the precise location of the hadeeth in the original source, then the ruling on its authenticity, if it was not from the Saheehain, because the ahadeeth therein do not require any ruling on their authenticity and they have been widely accepted by the Muslim Ummah. As for the ahadeeth in this book, we have relied on the opinions of the Imams and scholars of Hadith - including the earlier scholars, the later scholars and those of the present day. On some occasions, we have recorded the weak ahadeeth, while making it plain that they are not authentic. We have not omitted them because the author has included them in order to warn the people against them due to their widespread popularity amongst the Muslims in general. In such cases, we desired not to oppose the author in this effort and so we left them, at the same time making the scholars' ruling on them clear, so as to warn the people against them.

5. We summarised the asaneedpresent in the book, in most cases mentioning only the Companion who narrated the Hadith, or the person who reported it from him.

6. We omitted many of the Isra’eeliyyatfound in this book which the author referred to in the preface, where he said: “We do not record the Isra’eeliyyat except those which the Lawgiver has permitted, i. e. , those which do not contradict the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him). These are stories which are neither believed nor belied and they have been recorded because they provide details of unclarified narratives that we have, or they provide names for people and places that have only been mentioned in passing in our Revelation, due to there being no benefit in specifying them for us. Thus we have reported them in order to provide extra detail and not with the intention of citing them as evidence or placing any reliance on them. Only the Book of Allah and the authentic Sunnah of His Messenger (Peace and Blessings of Allah be upon him) may be relied and depended upon. It is from Allah that we seek help and it is He in Whom we place our trust; there is no help and no power except in Allah, the Almighty, the All-Powerful, Most Wise and Most High.

7. In some instances, we have referred back to the original manuscript in order to verify the wording of a Hadith from its source. In some cases, the author has combined two narrations of the same Hadith together and so where this has occurred, we have noted it and separated the two narrations, placing our own words between brackets, i. e., (and in another narration...) and we have also identified the source of the addition in the footnotes.

8. We have written the Qur'anic Verses in the Uthmani script, in conformity with the copy of the Qur'an

published by Al-Madinah Al-Munawwarah Printing Complex.
9. We vowelized the words of many of the ahadeeth in the book and, in addition, the poetic verses, wherever possible.

10. We mentioned the meters of the poetic verses between parentheses.

11. We explained the meanings of some difficult or obscure words, relying on dictionaries, books containing ghareebahadeeth and narrations and other sources,

12. We furnished a brief biography of the author, Hafiz Ibn Katheer, though in reality, he requires no introduction and no description.

Finally, 1 ask Allah, Most High, to accept this humble work from us and to acknowledge it as having been done purely and sincerely with the aim of pleasing Him and to grant us and our brothers, who assisted us in the production of this book, pardon and forgiveness in religious and secular matters. In addition, we ask Him that He include this work in the weight of our good deeds on the Day of Resurrection - a Day on which neither wealth nor sons will benefit anyone - except for those whom Allah has blessed with pure hearts.

And our final declaration is that all praise and thanks are due to Allah, and we invoke blessings and peace upon Prophet Muhammad and upon all his righteous family and Companions until the Day of Reckoning.

Yoosuf Al-Hajj Ahmad,

The humble slave of Allah.

Damascus, Ash-Sham (Syria).
2nd of Dhul-Hijjah, 1428 A. H.

Publisher's Preface

Verily, all praise and thanks are due to Allah (SWT), We seek His help and we ask forgiveness from Him, We seek refuge with Allah from the wiekedness in ourselves. Whomsoever Allah guides, there is none who can misguide him and whomsoever He sends astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah and that Muhammad is His slave and His Messenger. He sent him with guidance and the true Religion and with the light (of truth), the admonition and wisdom, at a time when no Messengers were sent for a long period, when there was little religious knowledge and the people had gone astray, when the Hour was drawing nearer. Whoever obeys Allah and His Messenger has followed the right course, while whoever disobeys Allah and His Messenger erred from it and gone far astray.

The book Al-Bidayah (The Beginning) by the Hafiz, the Imam, the scholarly critic, Ibn Katheer is an incomparable work regarding the study of the events and their chronological order, the knowledge of which he strove hard to acquire. He began by describing the start of creation - from the creation of the Throne and the Kursi and the heavens and the Earth and all that is in them and all that lies between them, such as the angels, the jinn and the devils and he described the manner of Adam's creation. He recounted the stories of the Prophets and the events that took place therein, up to the times of the Children of Isra'eel and the Days of Ignorance, which ended with the advent of the final Prophet, Muhammad (Peace and Blessings of Allah be upon him). Then he gave a detailed description of his life and what happened after that, up to the time in which he lived. He then wrote a separate volume called An-Nihayah Fil- Fitan Wal-Malahim (The Ending With Trials and Great Battles).

Furthermore, Allah inspired us to undertake the noble task of making this book easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak ahadeeth, lengthy poems, etc. I am thankful to Brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim AFJaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research Division of Darussalam, who meticulously went through the work, adding and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah for allowing us to produce such a classical work for the first time in the English language.

O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

Abdul Malik Mujahid

Jumadal-Oola 1431 A. H.

The Rule of Mu‘awiyah bin Abu Sufyan (May Allah be pleased with him)

The first monarchy began with the rule of Mu‘awiyah, making him the first king in Islam and the best of them all.

It is reported that Mu'adh bin Jabal and Abu ‘Ubaidah said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “This affair began as a mercy and prophecy, then it will be a mercy and Khilafah (caliphate), then as a matter of domination and tribulation, then as an insolent, fatalistic and corruptive matter in the land by which silk, fornication, adultery, and alcohol are regarded as acceptable and lawful. Eventually, these corruptive things will become a means of sustenance and victory for them until they meet with Allah, the Majestic” (its chain of narration is Jayyid, i. e. “good”).

'Amr bin Yahya bin Sa‘eed bin al-‘As reported from his grandfather, Sa‘eed, who said: “The Prophet (Peace and Blessings of Allah be upon him) once looked at Mu'awiyah and said: ‘O Mifawiyah, if you get to rule then fear Allah and be just to the people. ’Mu‘awiyah said: ‘Due to that statement of the Prophet (Peace and Blessings of Allah be upon him), I was convinced that 1 would one day be held accountable for undertaking the task (of the caliphate).

Abu Darda’ is reported to have said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “While I was sleeping, 1 dreamt that the Book was taken away from beneath my pillow. 1 thought that I had lost my mind and so I followed it, whereupon I saw that it was being taken to ash-Sham (the Levant). Indeed, in times of trial and tribulation, faith will remain in ash-Sham. ”

The Merits of Mu‘awiyah bin Abi Sufyan (May Allah be pleased with him)

His name was Mu‘awiyah bin Abi Sufyan Sakhr bin Harb, Abu ‘Abdur-Rahman, al-Qurashi al-Umawi. Mu'awiyah, his father and his mother, Hind bint ‘Utbah bin Rabee‘ah bin 'AbdShams, embraced Islam on the day of the Conquest. His father was amongst the nobles of Quraish in Jahiliyyah (i. e. , the pre- Islamic era of ignorance) as a high-ranking chief possessing a vast amount of wealth. Upon Abi Sufyan’s submission to Islam, he said to the Prophet (Peace and Blessings of Allah be upon him): “O Prophet of Allah! Give me three things. ” The Prophet (Peace and Blessings of Allah be upon him) said: “Yes. ” He said: “I have the best and most beautiful woman of all the Arabs, my daughter, Umm Habeebah bint Abi Sufyan. Will I give her to you in marriage?” The Prophet (Peace and Blessings of Allah be upon him) said: “Yes. ” He said: “Make Mu'awiyah your scribe. ” The Prophet (Peace and Blessings of Allah be upon him) said: “Yes. ” He said: “And appoint me as a commander so that l can fight the Kuffar (disbelievers) as I used to fight the Muslims. ” The Prophet (Peace and Blessings of Allah be upon him) said: “Yes. ” This implies that Mu'awiyah would later record down the revelations received by the Messenger of Allah (Peace and Blessings of Allah be upon him) along with the other scribes of revelation (may Allah be pleased with them).

When ash-Sham (the Levant) was conquered, ‘Umar deputed Mu'awiyah to Dimashq (Damascus) after his brother, Yazeed bin Abi Sufyan, and he continued to have authority over it under 'Uthman bin ‘Affan, who further extended his authority to include another country. It was Mu'awiyah who built the Qubbatul-Khadra’ (The Green Dome) in Dimashq (Damascus) where he lived for forty years.

Mu'awiyah appointed Fadalah bin ‘Ubaid as the judge for ash-Sham (the Levant), followed by Abu Idrees al-Khawlani, and as the chief of law enforcement, he appointed Qais bin Hamzah. His scribe and protector was Sarjoon bin Mansoor ar-Roomi, about whom it is said: “He was the first to employ an entourage, the first to inscribe en masse (i. e. , produce) and bind books, and he was the first statesman of his kind (may Allah be pleased with him). ”

The Emergence of a Sect of al-Khawarij (Dissenters)

When Mu'awiyah entered al-Koofah and al-Hasan and his family left and headed to the Hijaz, the Khawarij {a sect of dissenters claimed to number around five hundred individuals) said: "There is no doubt that Mu'awiyah is coming", upon which they proceeded to al-Koofah under the commandership of Farwah bin Nawfal to wage war against him. Mu'awiyah therefore dispatched a cavalry detachment comprised of the people of ash-Sham against them, and due to this, the Khawarij army subsequently launched a relentless attack against its people that forced them out of their land. As a result, MiTawiyah satd to the people of al-Koofah: "I will not make peace with you until you desist from your calamity. " So they went to the Khawarij who said to them: "Woe unto you for what you seek to attain. Is Mu'awiyah not your enemy and our enemy?" He has prompted us to fight against him. If we beat him, then we have relieved you of him and if he beats us, then you have been relieved of us. " At this, they said: "No, by Allah! Not until we fight against you ourselves! "At that point, the Khawarij said: "May Allah have mercy on our brothers from the people of an-Nahr, for they knew better than you do, O people of al- Koofah. " It follows that a battle broke out between the two sides, which resulted in the people of al- Koofah defeating the Khawarij and expelling them from the land.

It was in this year that Humran bin Aban ambushed ai-Basrah, which he managed to besiege and dominate, forcing Mu'awiyah to dispatch an army to kill him and his faction. Following this, Abu Bakr ath-Thaqfi went to MiTawiyah to request his pardon on their behalf, which Mu'awiyah granted them and released them. He subsequently appointed Busr bin Abi Artat as governor of al-Basrah. Towards the end of this year, however, Mif awiyahput 'Abdullah bin 'Amir in charge of al-Basrah, even though he had intended to appoint 'Utbah bin Abi Sufyan. The reason for this was that Ibn 'Amir told him: "I possess great wealth and trusts, which, if you do not put me in charge of them, will perish. " Thus, he fulfilled his request in that matter and entrusted him with the position.

Amongst the Prominent People who Died in this Year:

Rifa'ah bin Raff bin Malik bin al-'Ajlan who was present at al-'Aqabah, the battle of Badr and the events following it.

Rukanah bin 'Abd [Yazeed] bin Hashim bin Muttalib al-Qurashi who was the one whom the Prophet (Peace and Blessings of Allah be upon him) had wrestled with and thrown to the ground, despite Rukanah being considered one of the strongest men among the Quraish. This wrestling of Rukanah to the ground, in fact, constitutes one of the miracles of the Prophet (Peace and Blessings of Allah be upon him). He embraced Islam in the year of the Conquest.

Safwan bin Umayyah, Abu Wahb al-Qurashi, who fled from the Messenger (Peace and Blessings of Allah be upon him) on the day of the Conquest. He later returned and submitted to Islam, and later bettered himself to the point of becoming a noble amongst the Muslims, just as he had been during Jahiliyyah (Ignorance; the pre-Islamic era).

'Uthman bin Talhah bin Abi Talhah who entered Islam at the beginning of the eighth year just prior to the Conquest. He was the one from whom the Prophet (Peace and Blessings of Allah be upon him) had taken the key to the Ka'bah (the most sacred site in Islam situated in Makkah) in the year of the Conquest. However, he returned them to him reciting the words of Allah, the Sublime (which mean);

"Verily. Allah commands Thar you should render hack The trusts to those to whom they are due." [an-Nisa 4:58]

The Prophet (Peace and Blessings of Allah be upon him) therefore said to him: "Take it, O 'Uthman,

permanently and rightfully, for it will not be taken out of your possession except by an oppressor. ”

'Amr bin al-Aswad al-‘Ansi who was a humble and devout worshipper.

‘Atikah bint Zaid bin ‘Amr bin Nufail bin ‘Abdul-[4]Uzza, who was the sister of Sa‘eed bin Zaid, one of the ten promised Paradise. She embraced Islam, performed the migration and was one of the finest women and worshippers of her time.

Upon Entering the Forty-Second Year

The Muslim invasions of al-Lan (a vast region within historic Armenia) and ar-Room (generally the Balkans and Anatolia) took place in this year. The Muslim forces defeated many of the leading opposition commanders and successfully annihilated their army, because of which they were able to gain and avail of war booty.

In this year, the Khawarij, who had been pardoned by ‘Ali on the day of an-Nahrawan after having released their wounded and establishing an agreement with their forces, were stirred once again upon receiving news of ‘Ali’s death. They invoked Allah’s mercy on his murderer, Ibn Muljam began to praise Allah for the murder of ‘Ali. It was following this incident that they resolved to dissent from the people on the grounds that they were allegedly “enjoining the truth and forbidding evil. ”

Also in the forty-second year of the Hijrah, Ziyad bin Abeehi advanced against Mu‘awiyah having been denied access to him for close to one year by way of a fortress that came to be known as the “Fortress of Ziyad. ”

Upon Entering the Forty-Third Year

This was the year in w hich Busr bin Abi Artat invaded the land of ar-Room (the Balkans and Anatolia), which he was able to penetrate as far as the city of Qustanteeniyyah (Constantinople).

The Khawarij and the soldiers of al-Koofah fought an immense battle against each other in this year. Some three hundred Khawarij fighters assembled under the commandership of al-Mustawrid bin ‘Ullafah, and so, al-Mugheerah bin Shu'bah accordingly mobilised an army of nearly three thousand soldiers under the command of Ma'qil bin Qais to advance against them. Upon encountering the opposing force, Ma‘qil faced Abur-Rawwagh who stood at the forefront of three hundred Khawarij fighters in a place called al- Madhar. There, they battled until the Khawarij army had been routed, however, they then turned back to launch a second attack and this time defeated Ma‘qil bin Qais’ army without suffering any losses themselves. At that point, Ma‘qiTs army retreated to their stations and awaited the arrival of their Ameer (Commander), Ma‘qil bin Qais, who came and led his comrades in prayer. He then proceeded with his soldiers to engage in a fierce battle against the Khawarij that lasted all night, after which both sides eventually pulled back. In the meantime, Ma'qil bin Qais assembled the right and left wings of his army and aligned their rows until the time of sunrise, at which point the Khawarij launched their attack and the two sides battled for over an hour. Ma‘qal bin Qays then launched a single decisive attack against them that they managed to withstand, until the Khawarij were eventually forced to hastily withdraw. In fact, they tied from the battlefield before their eyes until they crossed the Dijlah (River Tigris) into the land of Bahuraseer (one of the capitals of Persia).

‘Amr bin al-‘As was amongst those who died in this year:

Abu ‘Abdullah, also known as Abu Muhammad, who had been sent to an-Najashi (by the Makkans) to intercept and bring back the Muslims who had migrated to his country. Due to Abu ‘Abdullah’s honest and

sincere character, however, he did not force the Muslims to return but instead he, along with Khalid bin al-Waleed and ‘Uthman bin Talhah al-‘Abdari, entered the fold of Islam six months before the conquest of Makkah. The Messenger of Allah (Peace and Blessings of Allah be upon him) had instated him to a position of authority over ‘Uman (Oman), which he occupied throughout the lifetime of the Messenger (Peace and Blessings of Allah be upon him) and during the rule of as-Siddeeq (the Verifier of the Truth, i. e. Abu Bakr).

At-Tirmidhi states that ‘Uqbah bin 'Amir said: “The Messenger of Allah (Peace and Blessings of Allah be upon him) said: 'The people submitted to Islam whilst ‘Amr bin al-As believed. ’

Another Hadeeth (Prophetic narration) states: “Ibn al-As is worth two believers. ” Regarding the virtues of ‘Amr bin al-As, it states: “The blessings of the Ahl al-Bait (the family of the Prophet (Peace and Blessings of Allah be upon him) are ‘Abdullah, the father of ‘Abdullah and the mother of ‘Abdullah'’ (narrated in the section dealing with the virtues of 'Amr bin al-‘As).

He was notoriously shrewd among the ‘Arabs, possessing bravery and good judgement as just some of his many good qualities. ‘Amr bin al-As is reported to have said: “1 memorised a thousand proverbs from the Messenger of Allah (SWT) 1. ’’ He also recited the following poetry:

‘'If a person does not abandon a food that he likes.

And does not drive a tempted heart away from what it bounds for.

It will achieve an aim that leaves only disgrace,

Just like if similar dishonours were mentioned they would be found in abundance."

Yazeed bin Abi Habeeb narrated that ‘Abdur-Rahman bin Shimasah said to him: “When ‘Amr bin al-As witnessed death he would cry. His son, ‘Abdullah, once said to him: ‘Why do you cry?Are you anxious about death?’ ‘Amr bin al-As replied: ‘No, by Allah! But about that which comes after death.’ So his son said: ‘But you have been on the best path. 'Then he began to recall the friendship of the Messenger of Allah (Peace and Blessings of Allah be upon him) and his victories in ash-Sham (the Levant). ‘Amr then said: ‘You have left out that which is better than all of this: the testimony that there is only One God.

Indeed, I passed through three states. The first one was w hen I was a disbeliever and so I found myself to be one of the staunchest adversaries of the Messenger of Allah (Peace and Blessings of Allah be upon him). Had I died at that point in time, I would have definitely been a dweller of the Hellfire. Then I pledged allegiance to the Messenger of Allah (Peace and Blessings of Allah be upon him) and no one became dearer and more respectable to me than him (Peace and Blessings of Allah be upon him). I found that I was so much in awe of him that I could not find the courage to look him fully in the face and so I was the most timid person towards him (Peace and Blessings of Allah be upon him). Had I died in those days, the people would have said: ‘Congratulations to ‘Amr! He embraced Islam and was on the right path. He had every reason to hope for Paradise. ’

However, 1 was then put in a position of authority, amongst other things, such that 1 now' do not know' where I stand. When 1 die, do not cry for me and let neither a female mourner nor fire accompany me. When you bury me, wrap me in my cover and fill my grave wdth earth such that my right side has no more earth than my left side and neither place me in a coffin nor make me a headstone. Then stand around it for a time sufficient for a camel to be slaughtered and its meat to be distributed so that 1 may be at ease by your closeness. ”

Muhammad bin Maslamah al-Ansari also died in this year. He entered the fold of Islam at the hands of Mus‘ab bin ‘Umair before Usaid bin Hudair and Sa‘d bin Mu‘adh. He was present at Badr and the events

following it, with the exception of Tabook. The Messenger of Allah (Peace and Blessings of Allah be upon him) deputed him over al-Madinah according to one account, while other sources indicate that he was appointed to a place called Qarqaratul-Kudr. He was amongst those who disassociated themselves from the wars of the Camel, Siffeen and so on, and was known for having taken up a wooden sword. He left behind ten sons and six daughters and he (May Allah be pleased with him) was described as being very dark-skinned and bald.

‘Abdullah bin Salam (Abu Yoosuf al-Isra’eeli) was also amongst those who died in that year:

He was a religious authority among the Jews and his submission to Islam came at the time when the Messenger of Allah (Peace and Blessings of Allah be upon him) reached the famous palm tree in al-Madinah, ‘Abdullah said: “When the Messenger of Allah (Peace and Blessings of Allah be upon him) reached al-Madinah, the people were startled by him, including myself, though when I saw his face, I knew that it was not the face of a liar. The first thing I heard him say was: ‘O people ! If you spread Salam (the greeting of peace) between the people, give food to others to eat, maintain the bonds of kinship and pray throughout the night while others are asleep, you will enter Paradise in peace. ”

The Messenger of Allah (Peace and Blessings of Allah be upon him) testified to ‘Abdullah as one of those who will enter Jannah (Paradise) and therefore receive his (Peace and Blessings of Allah be upon him) intercession on the Day of Judgment.

Upon Entering the Forty-Fourth Year

This was the year of ‘Abdur-Rahman bin Khalid bin al-Waleed’s invasion of the land of ar-Room (the Balkans and Anatolia) with the Muslim army who passed the winter there. It was also the year in which Busr bin Abi Artat carried out a naval military expedition.

Mifawiyah discharged ‘Abdullah bin [L]Amir from his post in al-Basrah because he was too soft natured and lenient, Ibn Jarecr said that when ‘Abdullah bin ‘Amir complained to Ziyad about the corruption of the people, about which Ziyad said: “Unsheathe the sword on them”, Ibn ‘Amir replied: “I would hate to reform them at the expense of my own corruption. ”

Abi ‘Uthman narrated: “When Ziyad was claimed (to belong to Abu Sufyan), I met Abu Bakr to whom I said: “What is that which you all have done?Verily, I heard Sa‘d Ibn Abi Waqqas saying that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: ‘In Islam, whoever claims to belong to somebody other than his (real) father, and he knows that he (whom he claimed) is not his (real) father, will be forbidden to enter Paradise.

This year also saw the death of Umm Habeebah, Ummul-Mu’mineen (Mother of the Believers, i. e. , a wife of the Prophet (Peace and Blessings of Allah be upon him) and the daughter of Abi Sufyan. Her real name was Ramlah and she was the sister of Mu‘awiyah. She entered Islam very early and migrated with her husband, ‘Abdullah bin Jahsh, to the land of al-Habashah (Abyssinia). While there, however, her husband coeverted to Christianity and despite his efforts to persuade her to do the same, she held on to her Deen Way of Life, i. e. Islam) (may Allah be pleased with her). His conversion led to their divorce. Habeebah was the name of her eldest child who she gave birth to in al-Habashah, while some maintain that it was in Makkah prior to the Hijrah. Her husband died there while in that state, and was thereby cursed and shamed by Allah (SWT).
Afte Ramlah was widowed, the Messenger of Allah (Peace and Blessings of Allah be upon him) sent ‘Amr bin Umayyah al-Amri to an-Najashi (Negus, the Emperor of Ethiopia) proposing to marry her to the

Messenger of Allah (Peace and Blessings of Allah be upon him). Offering her consent, she chose Khalid bin Sa‘eed as her legal guardian at the marriage ceremony. On behalf of the Prophet (Peace and Blessings of Allah be upon him), an-Najashi offered Khalid a bridal dower of four hundred Deenar. He later made arrangements for her to travel to the Prophet (Peace and Blessings of Allah be upon him) in al-Madinah in the seventh year.

When her father came to visit her during the year of the Conquest at the time when he was proposing a treaty, she forbade him from sitting on the mattress of the Messenger of Allah (Peace and Blessings of Allah be upon him). Abu Sufyan, feeling grieved at her attitude, said to her: “By Allah, O daughter! Is this mattress not worthy of me or am 1 not worthy of it?” She curtly replied:This is the mattress of the Messenger of Allah (Peace and Blessings of Allah be upon him), and you are an impure polytheist. 1 did not want you to sit on it. ” On hearing this, he said to her: “By Allah, O daughter! You have succumbed to evil and deviated from your father. ” This alone serves to define her as one of the Ummahatul-Mu’mineen (Mothers of the Believers) and a pious and virtuous woman (may Allah be pleased with her).

‘Awf bin Harith is reported to have said that he heard ‘A’ishah saying: “Umm Habecbah called me to her side as she was on her deathbed and said: ‘We have things pertaining to co-wives between us. ’ ‘A’ishah replied: ‘May Allah forgive both you and 1. There is nothing that you did that I have not already forgiven you for. ’Umm Habeebah remarked: ‘You have made me happy, may Allah make you happy too. *”

Upon Entering the Forty-Fifth Year

In this year, Mu‘awiyah instated al-Harith bin ‘Abdullah al-Azdi over al-Basrah; he then dismissed him after four months and appointed Ziyad, who was resolute, shrewd, dominating and articulate, in his place.

Ziyad entered al-Basrah at the beginning of Jumadal-Oola (the fifth month of the Islamic calendah), from which point onwards he continued to exercise his authority and unsheathe his sword until the people refrained from openly committing offenses out of fear of him.

Marwan bin al-Hakam, the governor of al-Madinah, led his people on the Hajj Pilgrimage in this year.

Zaid bin Thabit al-Ansari, one of the scribes of the Revelation who wrote down the official Mus-haf (the pure Arabic written copy of the Qur’an) under the orders of ‘Uthman bin ‘Affan in ash-Sham, also died in this year. He was an exceptionally intelligent man who was highly skilled in the art of inscribing and reporting witnessed accounts. Remarkably, he learned the language that the Jews used in their books and scriptures in just fifteen days. As Abul-Hasan bin al-Bara’ said: “He learned Persian from the messenger of Kisra (Khosrau; the designation of the Persian kings in general) in eighteen days and he learned Ethiopian, Latin and Coptic from the servants of the Messenger of Allah (Peace and Blessings of Allah be upon him). ”

He was fifteen years of age when he participated in al-Khandaq (Battle of the Trench). A Hadeeth also narrates: “The most knowledgeable person amongst them with regars to the Fara’id (religious injunctions) is Zaid bin Thabit. ”

He passed away in this year at the age of almost sixty and it was Marwan bin al-Hakam, the deputy of al-Madinah, who prayed over him at his funeral. Ibn ‘Abbas said: “Today, a great scholar has died” and Abu Hurairah said: “The religious Scholar of this Ummah Muslim nation; community of believers) has died. ”

Salamah bin Salamah bin Waqsh also died in this year at the age of seventy without having begotten any offspring. He was present at Badr and the events following it.

‘Asim bin ‘Adiyy, upon whose departure to Badr, the Prophet (Peace and Blessings of Allah be upon him) appointed as the authority over the elite of Quba\ died when he was a hundred and twenty-five years of age. He participated in the battle of Uhud, which took place between the Muslim army from al- Madinah led by the Prophet (Peace and Blessings of Allah be upon him) and the Makkans led by Abu Sufyan, and the events after it. The Prophet (Peace and Blessings of Allah be upon him) commanded him and Malik bin ad-Dukhshum to burn down the infamous Masjid ad-Dirar (a mosque built by the hypocrites to conspire against the Muslims near Quba’ in al-Madinah),

Hafsah bint ‘Umar bin al-Khattab, Ummul-Mu’mineen (Mother of the Believers), also died in this year. Before her marriage to the Messenger of Allah (Peace and Blessings of Allah be upon him) she was married to Khunais bin Hudhafah as-Sahmi. They had migrated to al-Madinah together, ; however, he died after the battle of Badr. Upon completing her Tddah (the prescribed time of waiting at the end of a marriage, usually about three months), her father {‘Umar) offered her hand in marriage to ‘Uthman following the death of his wife, Ruqayyah, the daughter of the Prophet (Peace and Blessings of Allah be upon him), but he refused. He then approached Abi Bakr about marrying his daughter, however, he did not give him any respons whatsoever. It was not long after that the Messenger of Allah (Peace and Blessings of Allah be upon him) himself married Hafsah. When ‘Umar told Abu Bakr of his displeasure at Abu Bakr’s refusal to comment when he had offered Hafsah’s hand to him, Abu Bakr said: “The Prophet (Peace and Blessings of Allah be upon him) had mentioned Hafsah earlier but I could not disclose the secret of the Prophet (Peace and Blessings of Allah be upon him). Had he not, I would have married her. ”

It is narrated in a Hadeeth that the Messenger of Allah (Peace and Blessings of Allah be upon him) divorced Hafsah and then re-married her. In another narration, Jibreel ordered him to re-marry her, stating: “Verily, she fasts and performs prayer throughout the night; she is your wife in Paradise. ”

Upon Entering the Forty-Sixth Year

This year, it was *Utbah bin Abi Sufyan, the brother of Mu‘awiyah, who led the people in performing the Hajj Pilgrimage.

Amongst the people who died was Salim bin ‘Umair, one of the Bakka'een (the ones who cried) mentioned in the Qur’an. He participated in the battle of Badr and all the events following it.

Suraqah bin Ka‘b, who also participated in the battle of Badr and all the events following it, died in this year.

‘Abdur-Rahman bin Khalid bin al-Waleed al-Qurashi al-Makhzoomi was, like his father (Khalid bin al-Waleed), a popular hero renowned for his bravery. He was an honourable and influential person among the people of ash-Sham and he was present at the battle of Siffeen with Mu‘awiyah. He died from poisoning and his life has been celebrated in the following elegy (at-Taweel poetry):

“Yourfather was he who led the army westwards

To ar-Room (Byzantium) after having imposed land taxes on the Persians.

How many young men did you then rouse from slumber

By beating the reins while their arms were crippled from drowsiness?

The two alignments were unmatched; the one ofKhalid

And the other from Damascus with the hooded cloak.

Harim bin Hayyan al-‘Abdi, one of ‘Umar bin al-Khattab’s officials, who had met with Uwais al-Qarni, and was an intellectual and scholar to the people as well as a devout servant. It is said that when he was buried, a cloud was cast solely over his grave and rained on it until plants and herbage had grown out.

Upon Entering the Forty-Seventh Year

Mu‘awiyah dismissed ‘Abdullah bin ‘Amr bin al-‘As from Egypt and appointed Mifawiyah bin Hudaij in his place.

Of those who died were Qais bin ‘Asim al-Minqari, a noble from the days of Jahiliyyahi. e. , the pre-Islamic era of ignorance) and later in Islam. He was amongst those who prohibited Khamr (wine; alcohol) both in the Jahiliyyah and in Islam, the reason being that one day he got drunk and committed an offense, after which he fled. When he came to his senses, he was told about what he had done and as a result he forbade it upon himself, saying (in al-Wafir poetic meter):

“I realized that drinking wine is demeaning.

It brings shameful deeds and scandalizes honoured men.

|pledge|will not drink again in my lifetime.

And I will not use it even to cure an ailment.

His submission to Islam was occasioned by the arrival of the Bam Tameem (tribe). There are some Ahadeeth (Prophetic narrations) reporting that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “He is a chief of the tent-dwellers. ’’

He was generous, commendable and honarable. A poet recited on the day of his death:

“The ruin of Qais was not the ruin of one.

But the entire structure of a nation has been demolished.

Upon Entering the Forty-Eighth Year

This is the year in which Abu 'Abdur-Rahman al-Qainipassed the winter with the Muslims in the land of Antakiyah (Antioch, ancient city in Syria). ‘Uqbah bin ‘Amir’s naval invasion against the people of Egypt took place and Marwan bin al-Hakant, the deputy of al-Madinah, led the people in performing the Hajj Pilgrimage.

Upon Entering the Forty-Ninth Year

Yazeed bin Mu‘awiyah invaded the land of ar-Room (the Balkans and Anatolia) which penetrated as far as al-Qustanteeniyyah (Constantinople). He was accompanied by a group of the Sahabah (Companions of theProphet (Peace and Blessings of Allah be upon him) including Ibn ‘Umar, Ibn ‘Abbas, Ibn Zubair and Abu Ayyoob al-Ansari. It is verified in Saheeh al-Bukhari that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “The first army amongst my followers who will invade Qaisar’s city will be forgiven of their sins. ” They were the first army to carry out a military expedition there, which they were able to penetrate with great difficulty.

Abu Ayyoob, Khalid bin Zaid al-Ansari died in this year,

Mifawiyah dismissed Marwan from his post in al-Madinah and appointed Sa'eed bin al-As on his place.

This was also the year in which al-Koofah was afflicted with the plague and as a direct result, Mu‘awiyah united al-Koofah and al-Basrah under the sole governorship of Ziyad. This was the first time the two localities had ever been united. As such, Ziyad would reside in al-Koofah for a period of six months and in al-Basrah for the remaining six months.

Remembering the Prominent People who Died in this Year:

Al-Hasan bin [6] Ali bin Abi Talib

Abu Muhammad al-Qurashi al-Hashimi was the grandson of the Messenger of Allah (Peace and Blessings of Allah be upon him), the son of his daughter, Fatimah az-Zahra’, the Raihah (sweet basil) of his world. His face resembled that of the Prophet (Peace and Blessings of Allah be upon him) and he was bom m mid-Ramadan (the Islamic calendar month of fasting) in the third year of the Hijrah. He was the eldest child of his parents and the Messenger of Allah (Peace and Blessings of Allah be upon him) loved him dearly. The Messenger (Peace and Blessings of Allah be upon him) would sometimes stick his tongue out at him, hug him and joke around with him. At times, al-Hasan would go up to the Messenger of Allah (Peace and Blessings of Allah be upon him) while he was prostrating in prayer and climb onto his back. He would sit on top of him for so long that the Messenger (Peace and Blessings of Allah be upon him) would have to prolong the prayer. The Messenger (Peace and Blessings of Allah be upon him) also used to take him up on the Minbar (pulpit) with him.

It is verified in Ahadeeth that while the Prophet (Peace and Blessings of Allah be upon him) was giving a sermon, he saw al-Hasan and al-Husain in front of him and so he went down to them, hugged them and then returned to the Minbar with them. He said: “Your wealth and your children are only a trial” [at-Taghabun, 64:15]. Indeed, I saw these two sons of mine walking and stumbling over and so I could not refrain from going down to get them. ”

It is verified in Saheeh ai-Bukhari that ‘Uqbah bin al-Harith narrated: “Once Abu Bakr offered the ‘Asr (afternoon) prayer and then went out walking when he saw al-Hasan playing with some boys. He lifted him on his shoulders and said: ‘May my parents be sacrificed for your sake! (You) resemble the Prophet (Peace and Blessings of Allah be upon him) and not ‘Ali, ’ which caused ‘Ali to laugh. ”

It is reported that Isma‘eel bin Abu Khalid said that he heard Abu Juhaifah saying: “I saw the Prophet (Peace and Blessings of Allah be upon him) and al-Hasan bin ‘Ali certainly resembles him. ”

It is reported that Ibn Abi Mulaikah said: “Fatimah would jump out at al-Hasan and startle him, saying: ‘O my father, in the likeness of the Prophet; and not resembling ‘Ali. ”

Hani’ reported that ‘Ali said: “Al-Hasan resembles the Messenger of Allah (Peace and Blessings of Allah be upon him) from between his chest to the top of his head, while al-Husain resembles him (Peace and Blessings of Allah be upon him) in what is below that area. ”

Usamah bin Zaid reported that Allah's Messenger (Peace and Blessings of Allah be upon him) used to put him on his knee and put al-Hasan bin ‘Ali on the other and then hug them and say: “O Allah! Please be merciful to them as I am merciful to them. ”

Bara” bin Azib is reported to have said: “I saw the Prophet (Peace and Blessings of Allah be upon him)

while al-Hasan was on his shoulders, saying: O Allah! 1 love him, so love him too.

It is reported that Abu Hurairah said: “I was with the Messenger of Allah (Peace and Blessings of Allah be upon him) in one of the markets of al-Madinah. He left the market and so did 1. Then he asked three times: ‘Where is the small child?'So he said: ‘Call al-Hasan bin ‘Ali. 'So al-Hasan bin ‘Ali got up and started walking, wearing a necklace of beads around his neek. The Prophet (Peace and Blessings of Allah be upon him) stretched out his hand like this, and al-Hasan did the same. The Prophet (Peace and Blessings of Allah be upon him) embraced him and said: ‘O Allah! 1 love him, so please love him as well as those who love him too. 'Since Allah's Messenger (Peace and Blessings of Allah be upon him) said that, nothing or no one has been dearer to me than al-Hasan. ”

Abu Hurairah is reported to have said: “Every now and then the Prophet (Peace and Blessings of Allah be upon him) came out to us while carrying Hasan and Husain on each of his shoulders until we were finished with him. A man said to him: ‘O Messenger of Allah (Peace and Blessings of Allah be upon him) ! You certainly do love them?! 'So he said: ‘Whoever loves them, loves me, and whoever annoys them, annoys me"’ (only narrated by Ahmad).

‘A'ishah and Umm Salamah, the Mothers of the Believers, reported that the Prophet (Peace and Blessings of Allah be upon him) wrapped al-Hasan, al-Husain and their mother and father in his mantle and said: “O Allah! These are Ahlu Baiti (the members of my family) so remove all abominations from them and purify them completely. [w]

Another narration reported by ‘Ali, Abu Sa‘eed, Buraidah and Hudhaifah states that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “Al-Hasan and al-Husain are the chiefs of the youth of Paradise and their father is even better than them. ”

‘Abdullah bin Shaddad reported from his father that, on one occasion, the Messenger of Allah (Peace and Blessings of Allah be upon him) led the ‘Isha' (night) prayer and when he went into prostration he prolonged it. Once they completed the prayer, the people enquired about it. He said: "This son of mine — meaning al-Hasan - climbed on top of me and I hated to rush even out of necessity. ”

Abu Hurairah reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) said regarding al-Hasan and al-Husain: “Whoever loves them, loves me, and whoever annoys them, annoys me. ”

As-Siddeeq (the Verifier of the Truth, i. e. Abu Bakr) would honour, respect and love al-Hasan, as did ‘Umar bin al-Khattab and ‘Uthman bin ‘Affan, who honoured and loved both al-Hasan and al-Husain dearly.

When al-Hasan used to pray the Morning Prayer in the Masjid of the Messenger of Allah (Peace and Blessings of Allah be upon him), he would sit on his prayer mat and invoke Allah through words of remembrance until the rising of the sun. The nobles would sit in his company and they would speak with him, then he would get up and go to the Mothers of the Believers to greet them with salutations of peace.

It is said that Allah shared out al-Hasan's wealth three times, he departed from his wealth twice for the sake of Allah, the Majestic, and he performed the Hajj Pilgrimage twenty-five times, once while walking with guiding animals in front of him.
It is also said he married often, never having less than four wives, and he would habitually divorce and re-marry, In fact, it is said that he had ail together married seventy women and it has also been said that he once divorced two women in one day. On one occasion, ‘Ali (May Allah be pleased with him) said to the people of al-Koofah: “Do not marry him as he divorces too often. " So they said: “By Allah, O Ameeral-

Mu'mineen! If he were to approach us every day for the purpose of marriage, he could marry whoever he pleased just so that we might have a relationship by marriage with the Messenger of Allah (Peace and Blessings of Allah be upon him). ”

‘Ali bin al-'Abbas at-Tabarani said: “On the ring of al-Hasan bin ‘Ali was engraved the words (in al-Kamil poetic meter):

“Dedicate yourself as much as you can to Godliness,

As destiny befalls you. O young man!

You became blinded with joy.

Not seeing your beloved and treasured ones in their graves.

'Amr bin al-Asamm is reported to have said that he said to al-Hasan bin ‘Ali: “Indeed, these Shee‘ah (Party of ‘Ali) allege that ‘Ali will be sent back before the Day of Resurrection. ” He said: “By Allah, they tell lies! They arc not his followers, since if we knew that he was going to be sent back, we would not have married off his women or divided up his wealth. ”

Ibn Shawdhab is reported to have said: “When ‘Ali was murdered, al-Hasan advanced forth with the people of al-Traq while Mu‘awiyah advanced forth with the people of ash-Sham (the Levant) until they encountered each other. Al-Hasan, however, hated to fight and so Mu‘awiyah vowed to entrust the Khilafah (caliphate) to him as his successor if he relinquished his status as Khaleefah (caliph). The companions of al-Hasan used to say (addressing him): “0 Dishonour of the Believers! ”So he would reply: “Dishonour is better than the Hel-fire. ”

The settlement of peace was reached on the grounds that Mu‘awiyah agreed to pay al-Hasan the money belonging to the Baitul-Mal (Public Treasury) based in al-Koofah. Accordingly, al-Mu‘awiyah granted him his full share of it, precisely five million Deenars, and some say seven million, in addition to the annual Kharaj (land tax in IslamicLaw) collected from al-Basrah, and others say from a place called Darabjird. However, the people of this district refused to pay the Kharaj to him and so in recompense for their refusal, Mu'awiyah paid him six million Dirhams every year. Not once did al-Hasan fail to receive the payments from Mu‘awiyah and, in the year in which he died, Mu‘awiyah had treated him with exceptional deference by sending him jewels, rare offerings and gifts. It was not long after this that he died.

Yazeed bin Khumair is reported to have said: “I heard ‘Abdur-Rahman bin Jubair bin Nufair al-Hadrami say that his father said: ‘I said to al-Hasan bin ‘Ali: ‘People are claiming that you want to assume the Khilafah (caliphate). ’He replied: ‘I had the skulls of the ‘Arabs at my disposa; they would make peace with whomever 1 made peace with and they would go to war with whoever I went to war with. Then, I left it (the Khilafah) seeking the Face of Allah and now would I seek to avenge it with billy goats from the people of al-Hijaz?!

‘Imran bin ‘Abdullah is reported to have said that he saw al-Hasan bin ‘Ali in his sleep with the words (which mean): [“Say:Hc is Allah, the One”] (al-Ikhlas, 112:1) written between his eyes. This made him happy and so he went to inform Sa‘eed bin al-Musayyab who said: “If one sees this vision then it means that nothing more remains for that person. ” Just days later, al-Hasan died.

'Umair bin Ishaq narrated: “I and another man from the Quraish entered the presence of al-Hasan bin ‘Ali, at which point he stood up and headed for the exit. Once he was outside he said: ‘1 have spat out a section from my liver and regained my strength after having been poisoned several times before, though it has never been as severe as this time. [1] Then he began to say to the man who was with me: ‘Ask me before you

fail to ask. ’ So the man said: ‘I w'as not going to ask you anything. May Allah restore you to health’, then we left him. The following day, we returned to him and he was suffering from the agony of death. Al-Husain then came in and sat by the head of his brother whereupon al-Hasan said to him: ‘O brother! Who is this friend of yours? ’He replied: ‘Do you want to kill him?’He said: ‘Yes. ’So he said: ‘I believed he was my friend. Allah is the Most Sever Avenger’ - and in another narration he says: ‘To Allah belongs the greatest retribution and punishment - for he will not get away with having killed me even if you kill him yourself.

Abu Nu‘aim said: “When al-Hasan bin ‘Ali’s pain intensified, he started to grow anxious. A man came to see him and said: ‘O Abu Muhammad! Why are you anxious?What is there except the separation of your soul from your body?You are proceeding towards your parents, ‘Ali and Fatimah, your grandparents, the Prophet (Peace and Blessings of Allah be upon him) and Khadeejah, your paternal uncles, Hamzah and Ja'far, your maternal uncles, al-Qasim, at-Tayyib, at-Tahir and Ibraheem, and your maternal aunts, Ruqayyah, Umm Kulthoom and Zainab. ’Then he expressed his concern. ’’ In another narration the person who said this to him was his brother, al-Husain, whereupon al-Hasan said to him: “O brother! I have been concerned with the command of Allah like nothing else and 1 have seen a creature from the creation of Allah like no one else. ” Then al-Husain started to cry.

It is narrated that Jabir bin ‘Abdullah saw al-Hasan bin ‘Ali on the day of his death. Conflict almost broke out between al-Husain bin ‘Ali and Marwan bin al-Hakam after al-Hasan instructed his brother to bury him with the Messenger of Allah (Peace and Blessings of Allah be upon him) but if some battle or mishap were to occur because of it then he should be buried within al-Baqee‘ (a fertile patch of land in al- Madinah where other members of the Prophet’s family w'ere buried). Even though Marwan was in a remote and distant place at that time, he objected to allowing al-Hasan to be buried with the Messenger (Peace and Blessings of Allah be upon him) in a bid to please Mu'awiyah. In fact, Marwan never ceased to be an enemy of the Banu Hashim tribe until his death. As Jabir recalls: “That day, I spoke to Husain bin ‘Ali to whom I said: ‘O Abu ‘Abdullah! Fear Allah, for your brother did not like what you see (i. e conflict). Therefore bury him in al-Baqee‘ with his mother’, so he did. ”

Masses of people congregated for his Janazah (funeral) to the point that there was no space remaining in the fertile area. The men and women cried for seven days, the women of Banu Hashim continued to lament him for a month and they mourned him for a year.

Although it is well known that he died in the year 49 A. H. , some maintain that it happened in the fiftieth year.

The Fiftieth Year of the Hijrah

Mu'awiyah led the Hajj Pilgrimage with the people this year, while according to others, his son Yazeed did. Sa‘eed bin al-‘As was the deputy of al-Madinah in this year.

Yahya bin Sa‘eed bin Deenar reported on the authority of his father that Mu'awiyah w as determined to transfer the Minbar (pulpit) of the Prophet (Peace and Blessings of Allah be upon him) from al-Madinah to Dimashq (Damascus) in addition to taking possession of the staff that the Prophet (Peace and Blessings of Allah be upon him) used to hold in his hand when delivering sermons. One day, Mu'awiyah stood up on the Mmbar while he was holding the staff of the Prophet (Peace and Blessings of Allah be upon him) and so Abu Hurairah and Jabir bin ‘Abdullah approached him and said: “O A m eera I-M u ’ mine en! We invoke Allah that you do not do this. It is not right that you remove themMinbar from its place as designated by the Messenger of Allah (Peace and Blessings of Allah be upon him) ano take his staff away from al-Madinah. ” It follows that MiPawiyah refrained from doing so, although he added six stairs to the Minbar, an act for which he later apologised to the people.

In this year, Mif awiyah discharged Mifawiyah bin Hudaij from Egypt and appointeo Maslamah bin Mukhallad from Africa instead.

‘Uqbah bin NafP al-Fihri invaded and conquered the African lands under the orders of Mu‘awiyah. He later succeeded in planning the construction of the city of al-Qairawan (Kairowan in modem day Tunisia) despite being faced with harsh jungle terrain, predatory animals, wild beasts and strange creatures that had roamed freely across the land upon his invasion. There, he invited the indigenous people to submit to Allah, the Sublime, though the city was not developed until the predatory animals and wild creatures had fled. Many of the local Berbers (natives) subsequently submitted to Islam.

Midlaj bin ‘Amr as-Sulami, an honourable Sahabi (Companion of theProphet (Peace and Blessings of Allah be upon him), died in this year. He had participated in ail the major events alongside the Messenger of Allah (Peace and Blessings of Allah be upon him).

Jubair bin MuPim Abu Muhammad, otherwise known as Abu ‘Adiyy al-Madani, arrived as a Mushrik (Idolator; Polytheist) captive of Badr, but when he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) reciting the verse from Soorat-Toor (which means):[“Or were they created by nothing?Or were they themselves the creators?”] fat-Toor 52:35], Islam penetrated his heart and on the day of Khaibar he embraced it. He was a particularly astute and resourceful person among the Quraish and was best known for his noble lineage, which he shared with as-Siddeeq Verifier of the Truth, i. e. Abu Bakr). It is widely accepted that he died in the fifty-eighth year.

Al-Hakam bin ‘Amr bin Mujadda‘ al-Ghifari was also an honourable Sahabi. Ziyad bin Abeehi deputed him over the invasion of Jabalal-Ashall, wherein the Muslim army gained an abundance of gold, silver and other valuables as part of the war booty. When Ziyad's letter, in which he informed him of Mifawiyah's instructions to submit the gold and silver from the war booty to Mifawiyah’s Baitul-Mal (Public Treasury), reached al-Hakam, he responded: “Certainly, adhering to commands stipulated in the Book of Allah takes priority over adhering to the commands stipulated by Mu‘awiyah. In fact, the Book of Allah is at odds with the letter of Mu'awiyah, as the Prophet (Peace and Blessings of Allah be upon him) said: ‘There is no obedience to creation in disobedience to the Creator. He then called on the people to take their due of the booty without leaving so much as the Khumus (one-fifth of the war booty paid as tax).

Dahiyah bin Khaleef'ah al-Kalbi, also an honourable Sahabi, was a particularly attractive person and it was for this reason that Jibreel (Angel of Revelation) would often appear in his image. The Prophet (Peace and Blessings of Allah be upon him) dispatched him on a mission to Qaisar (Caesar). He embraced Islam very early on and although he was not present at Badr, he did participate the events after it, including al-Yarmook, He lived in al-Mezuzah (east Damascus) until his death during the Khilafa (caliphate) of Mu‘awiyah.

‘Abdur-Rahman bin Samurah, Abu Sa‘eed al-‘Abshami, also died in this year. He embraced Islam on the day of the Conquest, it is said that he was present at Mu’tah and he owned a house in Dimashq (Damascus). He passed away in al-Basrah in the fiftieth year and Ziyad offered the prayer at his funeral. He left behind numerous sons and his epithet during the days of Jahiliyyah (the pre-Islamic era otignorance) was Abd Kulal , others say ‘Abd Kaloob and some say ‘Abdul-Ka‘bah. For this reason, the Prophet (Peace and Blessings of Allah be upon him) named him ‘Abdur-Rahman. He served as one of the two ambassadors who mediated between Mu‘awiyah and al-Hasan. The Messenger of Allah (Peace and Blessings of Allah be upon him) said to him: “O ‘Abdur-Rahman bin Samurah! Do not seek to be a ruler because if yon are entrusted with authority upon asking for it, then yon will be held responsible for it; but if you are given it without asking for it, then you will be helped in it by Allah. ”

‘Uthman bin Abul-As ath-Thaqafi, Abu ‘Abdullah at-Ta’ifi, also died in this year of the Hijrah. He went to

the Messenger of Allah (Peace and Blessings of Allah be upon him) in the delegation of Thaqeef, after which the Messenger (Peace and Blessings of Allah be upon him) employed him over Ta'if. He remained appointed over it during the rule of Abu Bakr and ‘Umar (May Allah be pleased with him).

As for ‘Aqeel bin Abu Talib, ‘Ali’s brother, he entered Islam prior to the treaty of al-Hudaibiyah and was present at Mu’tah.

‘Amr bin Umayyah ad-Damri, an honourable Sahabi, submitted to Islam following the battle of ‘Uhud. The first event he participated in w'as Bi’r Ma'oonah (the Well of Ma‘oonah) and he could neither been beaten nor matched in terms of horsemanship.

This year also saw the death of ‘Amr bin al-Hamiq bin al-Kahin al-Khuza‘i who submitted to Islam prior to the Conquest and later performed the Hijrah (Migration). Reference is made to him in anarration in which the Messenger of Allah (Peaee and Blessings of Allah be upon him) invoked Allah to grant him enjoyment throughout his youth and as such he was aged eighty before any grey hair appeared in his beard. In spite of this, he was one of the four who opposed the Khilafah (caliphate) of ‘Uthman and who then revolted with the Shee‘at ‘Ali (Party of ‘All) in the battles of the Camel and Siffeen. He was a member of Hujr bin ‘Adiyy’s band of supporters who were wanted by Ziyad, and so he fled to al-Mawsil (Mosul). In response to this, Mu‘awiyah sent a message to his deputy to send out a search party for them, and soon after, he was found hiding out in cavern wounded from a venomous snake bite. They then chopped off his head and sent it to Mu‘awiyah who exhibited it to spectators in ash-Sham and elsewhere. In fact, ‘Amr bin al-Hamiq’s head was the tlrst to have been put up on display in this manner. Mu‘awiyah subsequently sent the head to ‘Amr’s wife, Aminah bint ash-Shareed, who was confined in Mifawiyah’s prison. Upon receiving his head in her cell, she placed her palm on the front of his face and kissed his mouth, saying: “You kept him from me for a long time and then you grant him back to me dead. I welcome this gift gladly and happily! ”

As for Ka‘b bin Malik al-Ansari as-Sulami, the poet of Islam, he entered the fold of Islam very early on, participating in the pact of al-‘Aqabah, though not in Badr. As the Saheehain [i. e. al-Bukhan and Muslim] maintain, he was one of the three who were pardoned for staying behind following the invasion of Tabook.

Al-Mugheerah bin Shu‘bah, also known by the epithets Ibn Abi ‘Amir binMas‘ood, Abu ‘Eesa and Abu ‘Abdullah, was an elite ‘Arab and a highly influential figure. He embraced Islam in the year of al-Khandaq after killing thirteen men from Thaqeef. He participated in al-Hudaibiyah and on the day of as-Sulh (Conciliation), he stood with his unsheathed sword over the head of the Messenger of Allah (Peace and Blessings of Allah be upon him), Muhammad bin Sa‘d described him by saying: “Al-Mugheerah had extremely red hair that was fairly long (but not long, flowing hair as this was considered as a sign of evil among the ‘Arabs), thin lips, an oversized head, huge arms, broad shoulders and a square face. ”

Ash-Sha‘bi said: “There were four judges: ‘Umar, ‘Ali, Ibn Mas‘ood and Abu Moosa. And there were four astute and resourceful people: Mu‘awiyah, ‘Amr, al-Mugheerah and Ziyad. ”

Ibn Wahb said that he heard Malik say that al-Mugheerah bin Shu‘bah said: “The man who has one woman shares her menstrual cycle and her illnesses. The man with two women lies between two blazing fires. The man who has four women is delighted, though if he were to marry all four at once, he would divorce them all at once, ”

As for Juwairiyah bint al-Harith, Ummul-Mu’mineen , the Prophet (Peace and Blessings of Allah be upon him) captured her in the invasion of al-Muraisee‘ that was carried out against the Banu al-Mustaliq tribe. Her father was the king of the tribe and after her submission to Islam, the Messenger of Allah {Peace and Blessings of Allah be upon him) released and married her. In fact, she had initially been allotted to Thabit bin Qais bin Shammas as part of his share of the war booty. However, she approached the Prophet (Peace and Blessings of Allah be upon him) to plead her case to him as the daughter of the chief of her trib, by which she requested that he allocate her to his share, to which he asked: “Or is there something better than that?” She said: “And what is that, O Messenger of Allah (Peace and Blessings of Allah be upon him) ?” He replied: “That I pay your ransom, release you and marry you. ” Upon freeing her, the people began to say: “Does the Prophet (Peace and Blessings of Allah be upon him) marry those captives who have been released from Banu al-Mustaliq, that is, some hundred women and girls?” So ‘A'ishah said: “I do not know of any woman who has brought greater Barakah (blessings) among her people than she. ”

Her original name was Barrah; it was the Messenger of Allah (Peace and Blessings of Allah be upon him) who named her Juwairiyah. Reports mention how she was a veiy beautiful, elegant and gracefully refined woman, She died in the fiftieth year of the Hijrah.

With regars to Safiyyah bint Huyayy bin Akhtab, Ummul-Mu’mineen, she was the beautiful descendant of Haroon (Aaron), the brother of Moosa (Moses) (Peace be upon him). She was taken captive when the Messenger of Allah (Peace and Blessings of Allah be upon him) conquered Khaibar, and had been assigned to Dahiyah bin Khaleefah al-Kalbi’s share of the spoils. He later mentioned her beauty and that she was the daughter of the king to the Messenger of Allah (Peace and Blessings of Allah be upon him) and, upon hearing this, the Messenger (Peace and Blessings of Allah be upon him) chose her for himself while compensating Dahiyah. By this time, Safiyyah had entered Islam and on the way back from Khaibar, the Muslim army halted at a place called as-Sahba’ (Saddar-Rawhah) where the marriage was consummated.

Umm Shareek al-Ansariyyah was the lady who proposed to the Prophet (Peace and Blessings of Allah be upon him), which some sources state he accepted and others state he did not. She was also the one who drank from a Pail of rainwater after the Mushrikeen (Idolaters) denied her of water. It was actually because of this that she accepted Islam. Her name was Ghuzayyah, she embraced Islam very early on and it is said that she died in this year.

Upon Entering the Fifty-First Year

This year witnessed the killing of Hujr bin ‘Adiyy and his associates. He was referred to as “Hujr al-Khair” or as well as “Hujr al-Adbar” in defamation of his father who had fled from the battlefield and was consequently called “the one who turns his back. ”

Hujr had invaded ash-Sham (the Levant) with the army that conquered ‘Adhra’ and participated in the battle of Siffeen with ‘Ali as his commander. It is said that the site of his grave is a well-known place in ‘Adhra’ (a town in Damascus). He was an ascetic and devout worshipper, he was loyal and dutiful to his mother, and he prayed and fasted a great deal. Abu Ma'shar said: “He was always in a state of Wudhoo’ (ablution) and he would not perform Wudhoo' without praying two Rak’ah (units of prayer) after it. ”

It is narrated that ‘Abdur-Rahman bin al-Harith said to Mu‘awiyah: “Did you kill Hujr bin al-Adbar?” To

which MiTawiyahreplied: “Murdering him was more beloved to me than killing a hundred thousand of those who were with him. ” Ibn Jarcer and others maintain that Hujr and his associates slandered ‘Uthman by ascribing unjust claims to him and criticised his governors and commanders. They championed “the party of ‘All” and acted harshly and rigidly in the Deen (Way of Life, i. e. Islam). ”

Sources report that when he was taken in chains from al-Koofah to ash-Sham, his daughters met with him on the way and were crying. He leaned towards them and after remaining silent for an hour he said: “Verily, it is Allah Who provides you with food, drink and clothes. He remains Alive after me (my death) and therefore you must fear and worship Him alone. As for me, if I am killed, it is martyrdom and if 1 return to you, I am honoured. By Allah, my Khaleef'ah (caliphate) is incumbentupon you! ”He then departed with his associates in chains and it is said that he requested to be buried with his chains, following which he and his associates were taken to the steppes of ‘Adhra' where they were executed. Despite this, a funeral prayer was offered for them and they were buried in the direction of the Qiblah (towards the Ka‘bah in Makkah) (may Allah have mercy on them and pardon them).

Abul-Aswad is reported to have said that Mu'awiyah went to see A’ishah who said: “What prompted you to kill the people of ‘Adhra’, Hujr and his associates?” He said: “O Umm al-Mu’mineen! I believed that their murder was in the interest of the Ummah Muslim nation) while leaving them would have meant corrupting the Ummah. ” She replied: “1 heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: ‘A people from ‘Adhra’ with whom Allah and the dwellers of Heaven are angry will be killed. The chain of narration for this Hadeeth is classified as weak.

In this year, Ziyad assigned ar-Rabee‘ bin Ziyad aLHarithi as governor over the land of Khurasan (Khorasan, a historic region that covered parts of modern day Afghanistan, Tajikistan, Iran, Uzbekistan, Turkmenistan and Western areas of Pakistan) following the death of al-Hakam bin ‘Amr. Ar-Rabee‘peacefully conquered Balkh (a small city in Afghanistan), wherein he yielded its booty, and during which he invaded the territories beyond the river. Before him, al-Hakam bin ‘Amr had been the first to cross over the river, thus making al-Hakam's servant boy the first person to have drunk from it. At that time, al-Hakam performed Wudhoo’ (ablution) in the river, offered two Rak‘ah (units of prayer) on its banks and then returned from duty. It was because ar-Rabee‘ invaded this territory that he was able to seize and conquer it.

Sources report that Yazeed bin Mu‘awiyah led the people in the Hajj Pilgrimage in this year. Ibn al-Jawzimentions that this was also the year in which he died.

As for Jareer bin ‘Abdullah al-Bajali, he submitted to Islam in Ramadan (the ninth Islamic calendar month of fasting) in the tenth year of the Hijrah. He bravely came forward after the Messenger of Allah (Peace and Blessings of Allah be upon him) had just said in a sermon: “One to whom good fortune and prosperity belongs will boldly come forward from the road between the two mountains. On his face is the mark of a king. ” Then when Jareer proceeded, the people scurried to look at him and he was just as the Messenger of Allah (Peace and Blessings of Allah be upon him) described him - All praise is for Allah.

It is narrated that when Jareer went to sit in the company of the Messenger of Allah (Peace and Blessings of Allah be upon him), he spread out his cloak for him and said: “When a distinguished man from a nation comes to you, honourhim. ” On one occasion, the Messenger of Allah (Peace and Blessings of Allah be upon him) sent him to Dhul-Khalasah - a house that was honoured by the tribe of Daws in the days of Jahiliyyah (the pre-Islamic era of Ignorance). However, Jareer told the Prophet (Peace and Blessings of Allah be upon him) that he could not sit firmly on horses. The Prophet (Peace and Blessings of Allah be upon him) then stroked his chest with his hand and said: “O Allah! Make him firm and make him both a guiding and rightly-guided man. ” He then set out and had it destroyed.
It states in the Saheehain that Jareer said: "The Prophet (Peace and Blessings of Allah be upon him) did not

screen himself from me (i. e. d never prevented me from entering upon him) since I embraced Islam, and when he saw me, he would receive me with a smile, ” ‘Umar bin al-Khattab used to say: “Jareer is the Yoosuf (Joseph) of this Ummah Muslim nation). ” Jareer was still residing in al-Jazeerah (the Arabian Peninsula) when he passed away in a place close to the Sarat Mountains (the greatest mountain terrain within the Arab world) during the fifty-first year of the Hijrah.

As for Ja‘far bin Abu Sufyan bin al-Harith bhTAbdul-Muttalib, he entered the fold of Islam along with his father who submitted in some place located between Makkah and al-Madinah in the year of the Conquest.

Harithah bin an-Nu‘man al-Ansari an-Najjari participated in the battles of Badr, Uhud, al-Khandaq and in all other occasions. He was one of the most outstanding Companions such that it is narrated that he even saw' Jibreel (Gabriel) with the Messenger of Allah (Peace and Blessings of Allah be upon him) sitting down and talking after Khaibar, and that he saw Jibreel on the day of Banu Quraizah in the form of Dihyah, It is also true that the Messenger of Allah (Peace and Blessings of Allah be upon him) heard Harithah reciting in Paradise.

As for Sa‘eed bin Zaid, he was one of the ten to have been promise Paradise. He and his wife Fatimah, embraced Islam before ‘Umar and undertook the Hijrah. Reports describe him as having long hair that he had washed by Sa‘d bin Abi Waqqas at the age of seventy-odd years.

With regars to ‘Abdullah bin Unais al-Juhani, Abu Yahya al-Madani, an honourable Companion, he participated in al-‘Aqabah though he was not present at Badr. He took part in the events thereafter and it was he and Mu‘adh who smashed the idols of the Ansar (Helpers). A narration ascribed to him in the Sahceh states that Abdullah bin Unais said that Lailatul-Qadr (the Night of Power) falls on the twenty-third night of the month. He was sent by the Messenger of Allah (Peace and Blessings of Allah be upon him) to Khalid bin Sufyan al-Hudhali who killed him with a thicket. After that, the Prophet (Peace and Blessings of Allah be upon him) went to him a stick and said: “This is a symbol of what lies between you and I on the Day of Judgement” {referring to the stick). It was then buried with him in his shroud.

As for the honourable Companion, Abu Bakrah Nufaf bin al-Harith, it is said that his real name was Masrooh, He was known as Abu Bakrah (Father of the Pulley) because he came down from the fortress on the day of Ta'if on a pulley. The Messenger (Peace and Blessings of Allah be upon him) freed him as well as everyone else who came down on that day.

His mother’s name was Sumayyah who was also the mother of Ziyad. He would keep away from conflict and dissension such that he never attended anything in relation to these issues. Abu Barzah al-Aslami offered the prayer at his funeral, as the Prophet (Peace and Blessings of Allah be upon him) had joined them in ties of brotherhood.

This year saw the death of Ummul-Mu’mineen, Maimoonah bint al-Harith al-Hilaliyyah, who the Messenger (Peace and Blessings of Allah be upon him) had married in the seventh year of the Hijrah, also known as the year of Umratul-Qada’ (the Minor Pilgrimage of Completion). It is said her original name was Barrah but Messenger (Peace and Blessings of Allah be upon him) changed it to Maimoonah. She died in Sarif located between Makkah and al-Madinah where the Prophet (Peace and Blessings of Allah be upon him) consummated his marriage with her. The son of her sister, Abdullah bin “Abbas (May Allah be pleased with them), performed the prayer at her funeral procession.

Upon Entering the Fifty-Second Year

Sufyan bin ‘Awf al-Azdi undertook a military expedition in the land of ar-Room where he and the Muslim forces passed the winter. It was there that he died. Also in this year, Sa'eed bin al-As, the deputy of al-Madinah, led the Hajj Pilgrimage with the people.

Remembering the Prominent People who Died in this Year

Khalid bin Zaid bin Kulaib, Abu Ayyoob al-Ansari al-Khazraji, took part in the battles of Badr, al-‘Aqabah and in all other events. He also participated in the battle of al-Harooriyyah with ‘Ali. The Prophet (Peace and Blessings of Allah be upon him) stayed at his house upon arriving in al-Madinah where he spent a month while the Masjid (mosque) and its apartments were being built.

During his stay, the Prophet (Peace and Blessings of Allah be upon him) was given the lowest room of his house while Abu Ayyoob stayed in the highest. The Prophet (Peace and Blessings of Allah be upon him), however, requested that he be moved to the top of the house and that Abu Ayyoob and his wife stay in the bottom, so he did as the Prophet (Peace and Blessings of Allah be upon him) asked.

When his wife, Umm Ayyoob, said to Abu Ayyoob: “Have you not heard what people are saying (the slander) about ‘A’ishah?” He replied: “Have you done that before, O Umm Ayyoob?” So she said: “No, by Allah! "He then said: “By Allah, she is better than you. Allah revealed the Verse (which means):[‘Why then did not the believers, men and women, when you heard it (the slander), think good of their own people and say: ‘This charge is an obvious lie?’"] [an-Noor, 24:12]. Abu Ayyoob died in the land of ar-Room not far from the enclosure of al-Qustanteeniyyah (Constantinople).

Abu Zabyan is reported to have said: “Abu Ayyoob undertook a military expedition with Yazeed bin Mu'awiyah during which Abu Ayyoob said: ‘If I die then take me into the land of the enemy and bury me beneath your feet in the place where you will encounter them. ’Yazeed bin Mu'awiyah replied: ‘I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: ‘Whoever dies while not associating any partner with Allah will enter al-Jannah (Paradise). Tt is reported that when the death of Abu Ayyoob drew near, he said: “1 used to conceal something from you which 1 heard from the Messenger of Allah (Peace and Blessings of Allah be upon him). He (Peace and Blessings of Allah be upon him) said: ‘Had you not committed sins, Allah would have brought into existence a creation that would have committed sin and then Allah would have forgiven them.

Al-Waqidi said, “Abu Ayyoob died in the land of ar-Room in the fifty-second year. He was buried in al-Qustanteemyyah (Constantinople) and his grave used to irrigate ar-Room during rainless seasons. ”

Abu Ayyoob narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “Two men head towards the Masjid (mosque) where they pray. When they leave the prayer, one’s prayer is worth more (weightier) than the other, whose is not even worth the weight of a mustard seed. ” Abu Humaid as-Sa‘idi said: “And how is that, O Messenger of Allah (Peace and Blessings of Allah be upon him) ?” He replied: “One of them was more pious concerning the sacred injunctions of Allah and more eager to perform good deeds, whilst the other was doing it out of a sense of obligatios. ”

Abu Ayyoob reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) said to a man that had asked him to teach and instruct him: “When you pray, pray like a man bidding farewell; do not say anything for which you will have to apologise; and give up hope for what other people have. ”

This year saw the death of Abu Moosa 'Abdullah bin Qais al-Ash‘ari al-Yamani who was a reciter of the Qur’an and Faced (jurist) from the Companions. Reports indicate that he had the nicest voice of all the Companions, as Abu ‘Uthman an-Nahdisaid: “I have never heard a voice echo, dip or resemble a wind instrument in a nicer manner than the voice of Abu Moosa. ” This is verified in a narration in which the Messenger of Allah (Peace and Blessings of Allah be upon him) said to him: “You have been given one of the musical wind instruments of the family of Dawood (David), ” ‘Umar used to say to him: “Remind us of our Lord, O Abu Moosa! ”, so he would recite to them and they would listen.

This was also the year of ‘Imran bin Husain's death. ‘Abdullah bin Amir had appointed him as the chief judge of al-Basrah, however, having served for some period of time he later sought permission to resign, which he was granted. He continued to live there until his death.

Ka‘b bin ‘Ujrah al-Ansan Abu Muhammad al-Madani, was an honourable Companion and it was regarding him that the Verse about al-Fidyah (redemption from the omission of certain religious duties, by a material donation or a ritual act according to Islamic Law), with particular reference to observing the Hajj Pilgrimage in his case, was revealed.

Mu'awiyah bin Hudaij bin Jafnah was a supporter of ‘Uthman in the days of ‘Ali’s Khiiafah (caliphate) in Egypt. He absolutely refused to pledge allegiance to ‘Ali, which is why when Mu‘awiyah bin Abu Sufyan annexed Egypt, he honoured Hudaij by appointing him as its deputy after the regime of ‘Abdullah bin 'Amr bin al-‘As. He remained in Egypt until his death.

Hani’ bin Niyar who participated in al-‘Aqabah, Badr and the events following it also died this year.

Upon Entering the Fifty-Third Year

This was the year in which ‘Abdur-Rahman bin Ummul-Hakam invaded the land of ar-Room, where he passed the winter season. This year saw' the Muslim conquest, led by Junadah bin Abu Umayyah, of Jazeerah Roodis (the Island of Rhodes), whose army greatly excelled the force of the Kuffar (Disbelievers) as they barricaded them by sea, cutting off all available access routes. Mu‘awiyah subsequently rewarded the victors with generous annuities and grants.

Sa‘eed bin al-‘As, the governor of al-Madinah, led the Hajj Pilgrimage this year.

Jabalah bin al-Aiham al-Ghassani died in this year.

Ar-Rabee‘ bin Ziyad al-Harithi also died in this year, and he was deputy of Ziyadover Khurasan.

RuwaifT bin Thabit, an hunourable Companion who had participated in the conquest of Egypt died in Barqah.

This was also the year in which Ziyad bin Abu Sufyan passed away. He was otherwise known as Ziyad bin Abeehi (Ziyad, the son of his father) and Ziyad bin Sumayyah (Ziyad, the son of Sumayyah, i. e. his mother’s name) and he served as a general and administrator. It w'as in the month of Ramadan of the fifty-third year that he died from plague, The cause of his death was stated in the letter he wrote to Mu’aw'iyah, in which he said; “Verily, 1 have commanded over al-Traq for you, to my left and my right, but to no avail]. He also requested to be deputed over al-Hijaz (west of present-day Saudi Arabia). However, when news of this reached the people of al-Hijaz, they went to ‘Abdullah bin ‘Umar complaining to him about it for fear that if Ziyad w'as appointed as a successor over them, he would treat them brutally as he had treated the people of al-Traq. Upon hearing the appeals of the people, Ibn ‘Umar stood up, faced the Qiblah (direction of the Ka‘bah) and supplicated for Ziyad whild the people were saying Aameen. Subsequently, Ziyadyeontracted plague in his hand which drove him to despair and so he consulted Shuraih about amputating it, to which Shuraih advised: “I do not consider this appropriate. If your motive to do so is because you do not want to meet Allah as a maimed person, then perhaps amputating your hand is out of fear of meeting His; otherwise if it is for the sake of remaining amongst the people as a maimed person, even your son condemns it. ” In this manner, he convinced Ziyad to desist from doing so, although when Shuraih went out afterwards, some people started to shout: "Why did you not leave him to cut off his hand?” He answered: "The Messenger of Allah (Peace and Blessings of Allah be upon him) said: ‘One who is consulted is entrusted’. ”

It is narrated that he summoned one hundred and fifty physicians to treat him, which included three physicians who had previously treated Kisra bin Hurmu. , however, they were unable to reverse his fate. It follows that he died in the third day of Ramadan in this year after having ruled over al-Traq for five years. He was buried in ath-Thawiyyah outside of al-Koofah. It was intended for him to emerge as the next authority over al-Hijaz, but when the news of his death reached ‘Abdullah bin ‘Umar, he said: “Depart, O Ibn Sumayyah! For there remains no world for you now and you have not yet been accustomed to the Hereafter. ”

When Ziyad was dying, his son said to him: “O father! I have prepared sixty garments to shroud you for the grave. ” Ziyad replied: "My son, death draws near to your father. Either these garments are better than the one who wears them or else they ruin quickly. This is an extraordinary thing. ”

Sa‘sa‘ah bin Najiyah was a noble amongst his people during the days of both Jahiliyyah (the pre-Islamic era of Ignorance) and in Islam. It is said that he saved three hundred and sixty female infant girls from being buried alive, yet others maintain it was four hundred and some have said ninety-six. Therefore, when he submitted to Islam, the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “Allah has rewarded you with Islam. ”

Of the popular figures that died in this year was Jablah bin al-Aiham al-Ghassani, the king of the Christian ‘Arabs. His name was al-Mundhir bin al-Harith and he was the son of Mariah, who was called 'the owner of two earrings. ’He later embraced Islam and wrote to the Messenger of Allah (Peace and Blessings of Allah be upon him) to inform him of it. Conversely, Ibn Asakir is of view of that he never submitted to Islam, rather this was the opinion of al-Waqidi and Sa‘eed bin ‘Abdul-[1] Azeez.

On this subject, al-Waqidi says: “He participated in the battle of al-Yarmook on the side of ar-Room during the days of ‘Umar bin al-Khattab’s rule. He then entered the fold of Islam (still during the days of ‘Umar), though he later committed apostasy and returned to Christianity, whereby he returned with his people to the land of ar-Room. ‘Umar was deeply troubled when he realised what he had done and concerning it said to Hassan: ‘Verily, your friend, Jabalah, has committed apostasy in Islam. ’Hassan replied: ‘Indeed, we belong to Allah and to him we shall return.

During his rule in this year, Mu‘awiyah sent ‘Abdullah bin Mas‘adah al-Fazari as a messenger to the king of ar-Room. There, he met with Jabalah bin al-Aiham who seemed extremely happytwith his extravagant worldly life, and with all the wealth, servants, gold and horses he possessed. Jabalah said to ‘Abdullah: If I knew that Mu'awiyah was going to allot me part of the land of Bathniyyah, give us our houses and twenty villages from the Ghootah (the name of the fertile oasis on the south side of Damascus) in addition to granting us rewards, I would return to ash-Sham. ” When ‘Abdullah bin Mas‘adah informed Mifawiyah of what he had said, Mu‘awiyah remarked: “He wants me to give him that?! ” He then sent a letter to him concerning it, but Jabalah died before he could receive it — may Allah defile him.

Upon Entering the Fifty-Fourth Year

Muhammad bin Malik spent the winter in the land of ar-Room while Ma‘n bin [Yazeed] as-Sulami prepared a military expedition for the summer. Mu‘awiyah discharged Sa‘eed bin al-‘As from governorship in al-Madinah and replaced him with Marwan bin al-Hakam.

Also in this year, Mu‘awiyah dismissed Samurah bin Jundab from al-Basrah and appointed Ziyad as his successor, Mu'awiyah instated him in office for a period of six months, however, he then dismissed him and appointed ‘Abdullah bin *Amr bin Ghailan in his place.

Remembering the People who Died in this Year

Usamah bin Zaid bin Harithah al-Kalbi, Abu Muhammad al-Madani, the servant of the Messenger of Allah (Peace and Blessings of Allah be upon him) whose mother was Barakah, Unim Aiman, the wet-nurse of the Messenger of Allah (Peace and Blessings of Allah be upon him), who was appointed by the Messenger of Allah (Peace and Blessings of Allah be upon him) to a position of command following the murder of his father. Some people began to discredit his authority, to which the Messenger (Peace and Blessings of Allah be upon him) said: “If you are criticising ‘Usamah’s leadership, you used to criticise his father's leadership before. By Allah! He was a worthy leader and was one of the dearest persons to me, and (now) this (i. e. ‘Usamah) is one of the dearest to me after him (Zaid). ”

It is verified in Saheeh al-Bukhari that the Messenger of Allah (Peace and Blessings of Allah be upon him) used to sit with both al-Hasan and Usamah on his lap and say: “O Allah! I love them, so love them too. ” Usamah had many virtues and the Prophet (Peace and Blessings of Allah be upon him) passed away when he was nineteen years of age. When ‘Umar used to see Usamah, he would say: “Peace be upon you, O Ameer (Commander)! ”

Thawban bin Bujdud, the servant of the Messenger of Allah (Peace and Blessings of Allah be upon him), was of ‘Arab origin but had fallen captive and so the Messenger of Allah (Peace and Blessings of Allah be upon him) bought and released him. In spite of having attained his freedom, Thawban continued to stay in the company of the Prophet (Peace and Blessings of Allah be upon him) while on his travels and at home. However, after the Prophet (Peace and Blessings of Allah be upon him) died, he went to live in ar- Ramlah (Palestine), following which he moved to Hims (the ancient Emesa, city in central Syria) where he settled. According to the Saheeh he remained there until his death in this year.

Al-Harith bin Rib‘i, Abu Qatadah al-Ansari, “the Knight of Islam”, participated in the battle of Uhud and the events following it. As we mentioned in the account about the day of Dili Qarad, the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “The best horseman among us today was Abu Qatadah and the best of our foot soldiers was Salamah bin al-Akwa‘. ”

Hakeem bin Hizam, Abu Khalid al-Makki, his mother was Fakhitah bint Zuhair and the nephew of Khadeejah bint Khuwailid, the wife of the Messenger of Allah (Peace and Blessings of Allah be upon him) and the mother of his children with the exception of ibraheem. It is said that Hakeem's mother gave birth to him inside the Ka‘bah, thirteen years prior to the event of al-Feel (the Army of Elephants).

He was extremely beloved to the Messenger of Allah (Peace and Blessings of Allah be upon him). It was Hakeem who first bought Zaid bin Harithah (as a slave), though he later sold him to his maternal aunt, Khadeejah, who presented him to the Messenger of Allah (Peace and Blessings of Allah be upon him) as a gift, and who later freed him. Hakeem also bought Hullat Dhi Yazan and then gave her to the Messenger of Allah (Peace and Blessings of Allah be upon him) who clothed her and said: “I have not seen anything in her that is better than him (Hakeem). ” In spite of this, it was not until the day of the conquest of Makkah that Hakeem and all of his children embraced Islam. Thus, he lived in Jahiliyyah (pre-Islamic era of Ignorance) for sixty years and in Islam for sixty years. He was a noble of the Quraish, one of the most prestigious in fact, and was renowned for his lineage amongst them. He used to perform good deeds, give in charity and maintain good ties with kith and kin, and he was a manumitter (of slaves) in both Jahiliyyah and Islam. When he submitted to Islam, he asked the Prophet (Peace and Blessings of Allah be upon him) about his previous deeds, to which he replied: “You became Muslim with all your previous good deeds (i.

e. without losing their reward). ”

He participated in the battle of Hunain with the Messenger of Allah (Peace and Blessings of Allah be upon him) who gave him a hundred camels. He had asked the Messenger (Peace and Blessings of Allah be upon him) for something, and he gave it to him. He then asked him for something else and so he gave it to him, then he said: “O Hakeem! This wealth is green and sweet (i. e. as tempting as fruit), and whoever takes it without greed then he is blessed in it, and whoever takes it with greed, he is not blessed in it and he is like one who eats and never gets satisfied. ” Hakeem said: “By Him who sent you with the Truth, 1 will never demand anything from anybody after you till I die. ” Afterwards, Abu Bakr called Hakeem to give him something but he refused to take it, as he did with ‘Umar on another occasion.

Hakeem passed away during this year while on the right path at the age of a hundred and twenty, and Allah knows best.

Huwaitib bin ‘Abdul-‘Uzza al-‘Amiri, an honourable Companion, entered the fold of Islam in the year of the Conquest. He lived a long life and was one of the men appointed by ‘Umar to renew the boundary markers of the I laram (Holy Sanctuary in Makkah). He fought in the battle of Badr on the side of the Mushrikeen (polytheists) and accounts of that day testify to him witnessing the Angels (who had gathered) between the heavens and earth. He took part in the treaty of al-Hudaibiyah and he sought for the Sulh (Conciliation). At the time of the Umratul-Qada[1] (the Minor Pilgrimage of Completion), he and Suhail had ordered the Messenger of Allah (Peace and Blessings of Allah be upon him) to get out of Makkah, they then threatened Bilal that none of the Companions were allowed to remain in Makkah upon the setting of the sun. However, despite his staunch opposition to Islam at that time, Allah does as He wills. Hence, at the time of the Conquest, it is reported that Huwaitib said: “I grew so scared that I ran away, in the course of which I encountered Abu Dharr (who was a friend of mine in Jahiliyyah) who said to me: ‘O Huwaitib, what is wrong?! said: T am scared. ’ He said: ‘Do not be scared, for he is the most righteous and friendly of people. I am your neighbour, so come with me. ’ I then returned with him, whereupon we went and stood next to the Messenger of Allah (Peace and Blessings of Allah be upon him) who was with Abu Bakr and ‘Umar in the valley. Abu Dharr had taught me to say: ‘Peace, mercy and blessings of Allah be upon you, O Prophet! "When I said that he said: ‘Huwaitib?! said: ‘Yes. I testify that there is only One God and that you are the Messenger of Allah. ’He said: ‘Praise be to Him Who has guided you. ’ He was delighted by this and then I bequeathed forty thousand Deenars to him as he had requested. I later took part in Hunain and at-Ta'if with him and he gave me a hundred camels from the spoils of Hunain as my reward. ”

Al-Waqidi said: “Huwaitib lived in Jahiliyyah for sixty years and in Islam for sixty years. ” He died this year in al-Madinah at the age of a hundred and twenty, while others claim that lie died in ash-Sham (the Levant).

Sa‘eed bin Yarboo‘ bin ‘Ankathah bin ‘Amir bin Makhzoom embraced Islam in the year of the Conquest, he participated in the battle of Hunain and the Messenger of Allah (Peace and Blessings of Allah be upon him) gave him fifty camels as his share of the booty. His original name was Surma, or Asram according to another narration, though he was later named Sa‘eed (which was considered a better name). He was also one of the men appointed by ‘Umar to renew the boundary markers of the Haram (Holy Sancturay in Makkah) during which he lost his eyesight. ‘Umar later went to him to express his sympathy over it.

Marrah bin Sharahbeel al-Hamdani was also referred to as “Murrah at-Tayyib” and “Murrah al-Khair. Every day and night he would pray a thousand Rak‘ah (units of prayer) and when he grew old, he prayed four hundred Rak‘ah. It is said that he would remain in prostration for so long that his forehead would “eat the earth. ” When he was dying, he saw a vision in his sleep in which the place where he was sleeping was full of light. It was said to him: “Where is your house?” To which he replied: “It is a house whose dwellers neither depart from it nor die.

An-Nu‘aiman bin ‘Amr bin Rifa‘ah bin al-Harith took part in the battle of Badr and the events following it. It is said he was one of those who consumed Khamr (wine; alcohol), for which reason the Prophet (Peace and Blessings of Allah be upon him) lashed him. On this occasion, a man amidst the people said: “O Allah, curse him! How frequently he has been brought to the Prophet (Peace and Blessings of Allah be upon him) on such a charge! "The Prophet (Peace and Blessings of Allah be upon him) said: “Do not curse him; for he loves Allah and his Messenger! .

Sawdah bint ZanVah al-Qurashiyyah al-Amiriyyah, Ummul-Mu'mineen (Mother of the Believers) had married the Prophet (Peace and Blessings of Allah be upon him) after Khadeejahhaving previously been married to as-Sakran bin ‘Amr, the brother of Suhail bin ‘Amr. When she grew old, the Prophet (Peace and Blessings of Allah be upon him) considered divorcing her, while other accounts state that he did actually divorce her. She then asked that he keep her amongst his women and in turn she would offer her appointed day with him to ‘A’ishah. The Prophet (Peace and Blessings of Allah be upon him) agreed to this after the following Verse was revealed (which means):[“And if a woman fears cruelty or desertion on her husband’s part. ”] [an-Nisa', 4:128]. She was a pious and ascetic worshipper, as ‘A'ishah adds: "I would not like to be in any other woman’s shoes except for those of Sawdah, except that she possesses a solitude that causes even her shadow to make haste. ”

Upon Entering the Fifty-Fifth Year

In this year, Mu'awiyah discharged ‘Abdullah bin ‘Amr bin Ghailan from al-Basrah and appointed ‘Ubaidullah bin Ziyad to take his place. Marwan bin al-Hakam, the deputy of al-Madinah, led the Hajj Pilgrimage with the people. Also in this year, Mu‘awiyah discharged ‘Abdullah bin Khalid bin Aseed from al-Koofah and assigned it to ad-Dahhak bin Qais (May Allah be pleased with him).

Remembering the Prominent People Who Died in this Year

Arqam bin Abul-Arqam embraced Islam very early on, and during its advent, his house was used as a hiding place and a place of refuge from the Quraish for the early Muslims and the Messenger of Allah (Peace and Blessings of Allah be upon him). Arqam took part in Badr and the events following it. He died al-Madinah in this year and Sa‘d bin Abi Waqqas offered his funeral prayer in fulfilment of Arqam’s wishes (may Allh be pleased with them both). He was around eighty years of age when he died.

Sahban bin Zufar, whose speech brought about the saying: “An asylum is more fluent that Sahban. ”

Sa‘d bin Abi Waqqas, Abu Ishaq al-Qurashi az-Zuhri, was one of the ten promised Paradise and one of the six As-habuash-Shoora (Companions of Consultation) who the Prophet (Peace and Blessings of Allah be upon him) had been pleased with when he died. He embraced Islam very early on, with some claiming at the age of seventeen years.

He fought in the Battle of Badr and the events following it and he was the first person to shoot an arrow for Allah’s Cause. He was known for being a courageous horseman from among the commanders of the Messenger of Allah (Peace and Blessings of Allah be upon him) and he is mainly renowned for being an outstanding commander-in-chief of the Muslim army during the days of Abu Bakr as-Siddeeq), as well as in the days of‘Umar,

It is verified in Sahcch Muslim that Sa‘d's son, ‘Umar, came to him while he was occupied with his camels. Upon seeing him like that, ‘Umar said to him: “The people are contending with one another over leadership and you are here?” So he struck him on the chest and said: “Be quiet, my son! I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: ‘Allah loves the slave who is pious, free from want and hidden (from the eyes of the people). '

Sa‘d said: “Indeed, 1 was the first person to shoot an arrow at the Mushrikeen (polytheists) and the Prophet (Peace and Blessings of Allah be upon him) had never sacrificed his parents for anyone before me in reference to which I heard him say: ‘Shoot arrows! Let my father and mother be sacrificed for you!

It is reported that Qais heard Sa‘d saying: “By Allah, I was the first Arab to shoot an arrow for the Cause of Allah and at that time we had nothing to eat other than the leaves of the Hublah tree, such that our stools used to be similar to that of the sheep. Now the Banu Asad tribe wants to reprimand me for something concerning it! I would be a loser and all my efforts would be in vain (if I learnt Islam anew from them). ”

It is reported that Sa‘d bin Abi Waqqas said: “I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) on the day of the Battle of Uhud accompanied by two men fighting. They were dressed in white and were fighting with extreme bravery, l had never seen them before, nor did 1 see them again after that” (it is said that they were the angels JibreelandMeeka’eel].

'A’ishah narrated: “One night, the Prophet (Peace and Blessings of Allah be upon him) was unable to sleep and so he said: ‘Would it be that a righteous man from my Companions guard me tonight. ’Suddenly, we heard the clatter of arms, whereupon the Prophet (Peace and Blessings of Allah be upon him) asked: ‘Who is it?’It was said: T am Sa‘ad, O Messenger of Allah! I have come to guard you. ’The Prophet (Peace and Blessings of Allah be upon him) then slept so soundly that we heard him snoring. ”

Anas bin Malik is reported to have said: “While we were sitting in the company of the Messenger of Allah (Peace and Blessings of Allah be upon him), he said: ‘A man from the people of Paradise is about to appear before you’, after which Sa‘d bin Abi Waqqas turned up. The Prophet (Peace and Blessings of Allah be upon him) continued to say this until the next day and Sa‘d bin Abi Waqqas would keep on turning up right afterwards. After the Prophet (Peace and Blessings of Allah be upon him) stood up, ‘Abdullah bin ‘Amr bin al-‘As turned to Sa‘d and said: T have angered my father, so I swore that I would not stay at home for three nights and that I would stay with you until my vow is fulfilled’, so he agreed to let me stay with him. After spending a night with Sa‘d, ‘Abdullah bin ‘Amr claimed that Sa‘d did not got up once throughout the night to observe the night prayer but instead spent it turning over his bed in remembrance of Allah, exclaiming “Allahu Akbar’’ (Allah is the Greatest) until he got up for Fajr (dawn) prayer. He then prayed the prescribed prayer after completing Wudhoo’ (ablution), following which he began to eat his breakfast. ‘Abdullah bin ‘Amr spent no more than three nights and days with him during which time he only heard him say good things.

After the three nights had passed, ‘Abdullah was unimpressed with Sa‘d’s behaviour and so said to him: ‘There is no longer anger or separation between my father and I. However, I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say three times in three gatherings: ‘A man from the people of Paradise is about to appear before you’, and it was you that turned up each time. For this reason, I wanted to stay with you so that I might observe your deeds and emulate you in order to present that which I have not yet put forth. However, I did not see you do much, so what is it that caused the Prophet (Peace and Blessings of Allah be upon him) to say this about you?'So Sa‘d replied: ‘What is there other than what you already saw? ’When he said that, ‘Abdullah walked away but he called him back and so he returned to him. He then said: ‘What is there other than what you saw of me not harbouring any bad feelings or thoughts towards the Muslims, nor do I have bad intentions about them or say bad things about them. ’ ‘Abdullah then said: ‘This is what has made you attain such a high degree, which I am not capable of. ’
In another narration, Sa‘d said: “The Verse (which means): ['but if they strive to make you join anything as a partner (in worship) with Me, of which you have no knowledge, then obey them not’] [al-'Ankaboot, 29:8] was revealed concerning me. ” This is because when he accepted Islam, his mother vowed that she would not eat or drink until he renounced his faith. He therefore said to her: “O mother! You know that, by Allah, if you had a hundred souls and one soul after the other were to depart, l would still not abandon this

religion, for anything. Therefore if you want to eat then eat; and if you do not want to eat, then do not. ” Then this Ayah (Qur’anic Verse) was revealed.

Jabir reports that: “We were with the Messenger of Allah (Peace and Blessings of Allah be upon him) when Sa‘d entered, so the Messenger of Allah (Peace and Blessings of Allah be upon him) said: ‘This is my maternal uncle, so let a man see his maternal uncle’” (narrated by at-Tirmidhi). Sa‘d belonged to the Banu Zahrah tribe who were relatives of Aminah, the mother of the Prophet (Peace and Blessings of Allah be upon him). He was not Aminah’s brother nor was he related to the Prophet (Peace and Blessings of Allah be upon him) through lineage or suckling but nevertheless was beloved to him (Peace and Blessings of Allah be upon him).

It is verified in the Saheehain [i. e. al-Bukhari and Muslim] that ‘Amir bin Sa‘d reported that his father (Sa‘d bin Abi Waqqas) said: “[When I fell ill], the Prophet (Peace and Blessings of Allah be upon him) came to pay me a visit. I said: ‘O Messenger of Allah (Peace and Blessings of Allah be upon him) ! I have a great deal of property and no heir except my only daughter. Shall I give two-thirds of my property in charity?’He said: ‘No. ’ I said: ‘Half of it?’He said; ‘No, ’ I said: ‘One-third of it?’He said: ‘You may do so, though one-third is also too much, for it is better for you to leave your offspring wealthy than to leave them poor, which might cause them to ask others for help. And whatever you spend (for Allah's sake) you will be rewarded for, even if it be a morsel of food that you may put in the mouth of your wife. 'I said: ‘O Allah’s Messenger! ’Will I remain behind and fail to complete my Hijrah (Migration) ?’The Prophet (Peace and Blessings of Allah be upon him) said: ‘If you are left behind after me, whatever good deeds you will do for Allah’s sake will enhance you and raise you high. Perhapyou will have a long life so that some people might benefit from you while others (enemies) might be harmed by you. ’Allah’s Messenger (Peace and Blessings of Allah be upon him) later commiserated with Sa‘d bin Khawlah, as he died in Makkah. ”

Ahmad narrates on the authority of Yahya bin Sa’eed from al-Ja‘d bin Aws from ‘A’ishah bint Sa‘d who said that her father (Sa‘d) said: “The Messenger (Peace and Blessings of Allah be upon him) put his hand on his forehead, then wiped his face, chest and stomach and said: ‘O Allah! Cure Sa‘d and let him complete his Hjirah (Migration). ” Sa‘d said: T then felt the cold relief of the Prophet’s hand on my liver for up to an hour. ’

It is reported that Abu Bakr as-Siddeeq said that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say to Sa‘d: “O Allah! Make his arrow strike the target, answer his supplication and make him beloved to your servants, ”

It is narrated by Mut‘im bin al-Miqdam and others that Sa‘d said: “0 Messenger of Allah! Supplicate to Allah to answer my supplications. ” The Prophet (Peace and Blessings of Allah be upon him) said: “Verily, Allah does not answer a person’s supplication until his subsistcncbccomes good (lawful). ” So he said: “O Messenger of Allah! Then supplicate to Allah to make my subsistence good", so he did.

It is said that Sa‘d would be cautious even about the seeds he would find in his farm, returning them to where they came from.

Az-Zuhn said: “When the time of death approached Sa‘d, he demanded for his old Jubbah (woollen cloak). Then he said: ‘Shroud me in this, for it is in this that I encountered the Mushrikeen spolytheists) on the day of Badr and I have been keeping it hidden until this day.

Sa‘d passed away in al-’Aqeeq just outside of al-Madinah. He was then caiTied on the shoulders of men to al-Madinah where Marwan offered his funeral prayer, which was attended by the righteous Ummahatul-Mu’mineen (the Mothers of the Believers). He was subsequently buried in al-Baqee‘ (a fertile patch of

land in al-Madinah where other members of the Prophet’s family were buried). He passed away at the age of eighty according to most sound account.

It is said that Sa‘d was short and sturdy with rough fingers and coarse nails (which was considered a commendable quality in a man). He was flat-nosed and had a hairy body, he would dye his hair black and he left behind an inheritance amounting to two hundred and fifty thousand.

Fadalah bin ‘Ubaid al-‘Ansari al-Awsi first took part in the battle of Uhud and he participated in the Bai‘at ar-Ridwan (Pledge of Satisfaction). He entered ash-Sham (the Levant) and held the office of judge in Dimashq (Damascus) after Abi ad-Darda’ during the era of Mu‘awiyah.

Qutham bin al-Abbas bin ‘Abdul-Muttalib most resembled the Prophet (Peace and Blessings of Allah be upon him) of all his contemporaries. He was deputed over al-Madinah during the days of ‘Ali and he took part in the conquest of Samarqand (Samarkand), specifically the territories beyond the river where he was martyred (may Allah have mercy on him).

Ka‘b bin ‘Amr Abul-Yusr al-Ansari as-Sulami participated in the Pledge of al-‘Aqabah and the battle of Badr, which was thday he took al-’Abbas bin 'Abdul-Muttalib prisoner, and he took part in all subsequent events with the Messenger of Allah (Peace and Blessings of Allah be upon him).

Upon Entering the Fifty-Sixth Year

Junadah bin Abi Umayyah spent the winter in the land of ar-Room, while other accounts differ by stating it was ’Abdur-Rahman bin Mas’ood. It is also said that this was the year in which Yazeed bin Shajarah undertook a naval expedition against ar-Room, while ‘Iyad bin al-Harith invaded by land. This was also the year when, Mu‘awiyah performed the ‘Umrah Pilgrimage in the month of Rajab and al-Waleed bin ‘Utbah bin Abi Sufyan led the Hajj Pilgrimage with the people.

Mu'awiyah assigned Sa‘eed bin ‘Uthman to the province of Khurasan after discharging ‘Ubaidullah bin Ziyad. When Sa’eed arrived there, he encountered the Turks of Samarqand, killing a large number of them, and according to Qutham bin al-’Abbas bin ‘Abdul-Muttalib, a group of Muslims were martyred.

This was the year in which Mu’awiyah called on the people, including those within the outlying territories, to pledge allegiance to his son, Yazeed, to be his heir to the Khilafah (caliphate) after him. Almost all the subjects offered their allegiance, with the exception of ‘Abdur-Rahman bin Abu Bakr, ‘Abdullah bin ‘Umar, al-Husain bin ‘Ali, ‘Abdullah bin Az-Zubair and Ibn ‘Abbas. Because of this, Mu’awiyah passed through al-Madinah on his way back from Makkah upon completion of his ‘Umrah Pilgrimage, where he summoned each one of the five aforementioned individuals and threatened, intimidated and imprisoned them. The speaker who addressed Mu’aawiyah sharply, with the greatest firmness amongst them was ‘Abdur-Rahman bin Abu Bakr as-Siddceq, while ‘Abdullah bin ‘Umar bin al- Khattab was the most soft spoken amongst them. Mu'awiyah then delivered a sermon, having stood these five men below the pulpit in full view of the people, after which the people pledged allegiance to Yazeed as they stood in silence without displaying their disagreement or opposition for fear of being humiliated and threatened. This was done in the other regions of the country in order to facilitate the progress of pledging allegiance to Yazeed. On the other hand, MiTawiyah was criticised for putting Yazeed in charge by Sa‘eed bin ‘Uthman bin ‘Affan, who requested that he assume his position as leader, despite Sa‘eed saying: “By Allah, if the Ghootah (the name of the fertile oasis on the south side of Damascus) were filled with men like you, Yazeed would be dearer to me than all of you put together. ”

Upon Entering the Fifty-Seventh Year

In the month of Shawwal of this year, Mifawiyah discharged Marwan bin al-Hakam from al-Madinah and appointed al-Walced bin ‘Utbah bin Abi Sufyan in his place, whoep rformed the Hajj Pilgrimage for the people.

‘Uthman bin Hunaif al-Ansari al-Awsi died this year. He had been appointed by ‘Umar as deputy of al-Koofah, although when Talhah and Zubair offered ‘A'ishah their loyalty, ‘Uthman bin Hunaif was prohibited from cooperating with the Darul-Imarah (official headquarters), which ordered that his beard, eyebrows and eyelashes be plucked out in order to set an example to others. Thus, when ‘Ali came and the state was handed over to him, ‘Uthman bin Hunaif said: “O Ameerul-Mu'mineen! I left you with a beard and I have been reunited with you beardless. ” ‘Ali then smiled and said: “Your reward for that is with Allah. ”

Upon Entering the Fifty-Eighth Year

During this year, Yazeed bin Shajarah was killed at sea and al-Waleed bin ‘Utbah bin Abi Sufyan led the Hajj Pilgrimage with the people.

Mifawiyah appointed ‘Abdur-Rahman bin “Abdullah bin ‘Uthman bin Rabee“ah ath-Thaqafi, Ibn Ummul-Hakam (the son of Ummul-Hakam who was the sister of Mu‘awiyah), over al-Koofah. Ibn Ummul-Hakam, however, had a bad reputation among the people of al-Koofah and as a result was exiled from the land. He went to see his maternal uncle, Mifawiyah, to tell him what had happened, after which Mifawiyah appointed him over Egypt. At that time, however, Ibn Ummul-Hakam came across Mu‘awiyah bin Hudaij who had just arrived to pay Mifawiyah a visit. When Mu‘awiyah bin Hudaij entered upon Mifawiyah, he also found Mu‘awiyah's sister, Ummul-Hakam, who said to him: “He is not welcome here! listening to one good thing is better than seeing him. ” Mifawiyah bin Hudaij replied: “Take it easy, O Ummul-Hakam! You wanted your son who is a wrongdoer to be appointed as a ruler over us even though he would treat us in the same way that he treated our brothers among the people of al-Koofah, though Allah did not allow it. If that would have happened then we would have beaten him severely until he bowed his head, which the one sitting down (meaning Mu‘awiyah) would not have liked. ” Then Mifawiyah turned to her and said: “Stop. "

A Strange Story

This story is relates to an incident that took place between an adolescent from the Bani ‘Udhrah tribe and Ibn Ummul-Hakam. In short, the story goes that one day the adolescent from Bani ‘Udhrah was sitting down to eat with Mu‘awiyah. Suddenly, the adolescent stood up and started to recite some poetry in which he evoked his deep love for his wife, Su'ad, Bewildered at his behaviour, Mu‘awiyah drew close to him and queried him about the matter, to which he said: “O Ameerul-Mu'mineen! I had been married to the daughter of my paternal uncle and I spent all that I owned of camels and goats on her. Once I had barely anything left, her father began to dislike me and made a complaint about me to your administrative officer in al-Koofah, namely, Ibn Ummul-Hakam, whereby he informed him of her beauty. As a result, I was imprisoned behind bars and persuaded to divorce her, then once she had completed her ‘Iddah (period of waiting), she was granted ten thousand Dirhams by your administrative officer who later married her himself. And now I come to you, O Ameerul-Mu’mineen, while you are saddened, apprehensive and troubled by your affairs. So I ask, is there any freedom from sorrow?” Then he began to cry and recite:

“My heart is flamed

With sparks of fire;

My body is emaciated

And my colour has gone pale;

My eyes shed teat's of sorrow

Their tears are abundant;

Love is an arduous ailment

With which a doctor is puzzled;

In love. I have been greatly burdened

My nights are not ordinary nights;

Endurance is vanishing And

my days are not ordinary days.

Fcelint sorry for him, Mu‘awiyah wrote to Ibn Ummul-Hakam reprimanding him and condemning him for what he had done, and therefore ordered him to divorce Su‘ad irrevocably. When Mu'awiyah’s letter reached him, he deeply sighed and said: “I had wanted the Ameer al-Mu’mineen to let me spend at least a year with her before he exposed me to the sword. ” He then tried to persuade himself to divorce her but he could not bring himself to do so, such that even the messenger who delivered Mu‘awiyah’s letter began to urge him to do it himself. Finally, he decided to divorce having explained to her what had happened and then he sent her away with the messenger to be taken to Mu'awiyah. As she stood before Mifawiyah, however, he saw that she was as beautiful as they had claimed and upon questioning her, he considered her the most eloqueny and well spoken, as well as the most beautiful and graceful, of women. At that, he said to her cousin (the adolescent): “O Bedouin! Is it any consolation that she is the most desirable woman?” He said: “Yes, if you separatd my head from my body. ” He then recited:

"Do not make an example out of me for others,

As an appellant swelter on its way to the fire.

Bring Su ‘ad back to the bewildered and grieved,

Whose evenings and mornings are spent in sorrow and commiseration.

He who has been befallen by solicitude.

The heart is ignited inflames.

I pledge I will not forget her affection.

Until 1 am entombed.

How can I be consoled while my heart is fond of her

And the heart has become unwilling to maintain patience.

Mu‘awiyah said: “Then we shall let her choose between me, you and Ibn Ummul-Hakam”, at which point she spoke up and said:

"If I were dressed in rags and tatters

And in need for wealth,

It would be favourable to my father and neighbour

And to the possessors of Dirham and Deenar That 1

dare the flames of Hell as one who is faithless.

Then, Mu‘awiyah laughed and accordingly ordered that the adolescent receive ten thousand Dirhams, a means of transport and a riding animal, Once she had completed her ‘Iddah, Mu‘awiyah returned her to him so that they could be remarried.

Remembering The Prominent People who Died

Sa‘eed bin al-‘As al-Qurashi al-Umawi died in this year. His father was killed in the Battle of Badr as a disbeliever. He grew up in the house of ‘Uthman bin ‘Affan (May Allah be pleased with him) and was nine years of age when the Messenger of Allah (Peace and Blessings of Allah be upon him) died. Of all the people, he most resembled the Prophet (Peace and Blessings of Allah be upon him) in his manner of speech and he was one of the twelve men — amongst whom were the likes of Ubayy bin Ka‘b and Zaid bin Thabit — to have learned the Qur’an and written it down. ‘Uthman appointed him as the deputy over al-Koofah after al-Waleed bin ‘Uqbah was dismissed, during which time he succeeded in conquering Tabaristan and Jurjan (provinces of Khurasan). When ‘Uthman passed away, he stayed aloof from the ensuing Fitnah (trials and tribulations) and did notparticipatc in the battles of al-Jamal and Siffeen. He was endowed w ith upright conduct and a good heart.

Ibn ‘Asakir said: “He owned a house in Dimashq (Damascus) which became known as the “blessed house” and the “watering place of ease. ” He later returned to al-Madinah where he resided until his death. He was eminent, generous and praiseworthy. "

Ibn ‘Umar is reported to have said that a woman went to the Messenger of Allah (Peace and Blessings of Allah be upon him) in the cold of winter and said: “1 vow to give this Thawb (garment worn by men) to the noblest ‘Arab. ” So he said: “Give it to this youth” (referring to Sa‘eed bin al-‘As) as he was standing there. Thus, these garments were named “as-Sa‘eediyyah” after him.

Shaddad bin Aws bin Thabit bin al-Mundhir bin Haram, Abu YaTa al-Ansari al-Khazraji, was an honourable Companion and the brother of Hassan bin Thabit. Shaddad travelled to Palestine and the Bait ul-Maqdis (the House of Holiness, in Jerusalem) in the same year that he died, aged seventy-five.

‘Abdullah bin ‘Amir, the son of ‘Uthman bin ‘Affan’s maternal uncle, was born during the lifetime of the Messenger of Allah (Peace and Blessings of Allah be upon him). The Prophet (Peace and Blessings of Allah be upon him) rubbed his saliva in his mouth and he swallowed the saliva of the Messenger (Peace and Blessings of Allah be upon him) at his birth and it was said: "He has been quenched, ” He was also appointed deputy over al-Basrah and assigned leadership over Persia.

He was the first to adopt the basin at ‘Arafat that channelled the flow of the special spring water into it. He remained in al-Basrah until the killing of ‘Uthman bin ‘Affan and thereafter, he took the money belonging to the Bait ul-Mal (public treasury) and handed it over to Talhah and Zubair with whom he sided throughout the Battle of the Camel. Following this, he travelled to Dimashq (Damascus), though he is not mentioned in any reports as having participated in the Battle of Siffeen.

Mifawiyah was married to his daughter, Hind, a beautiful woman about whom it is said that she used to amorously follow him to work. One day, when he looked in the mirror and saw her face in the reflection next to his, with all the grey hair that he had in his beard, he decided to divorce her. He then went to visit her father to inform him of his decision and told him that she deserved to be married to a much younger man, since his face had become “like a page from the Qur’an manuscript. ”

‘Abdur-Rahman bin Abu Bakr (May Allah be pleased with them) was the eldest son of Abu Bakr as-Siddeeq and was well known for his jokes and jocular manner. His mother was Umm Rumman, the mother of ‘A’ishah, and thus, he was her full brother. He fought alongside the Mushrikeen (polytheists) in the battles of Badr and Uhud, during which there are several accounts of how he sought to kill his own father, Abu Bakr, who was on the opposing side. The story goes that as his father Abu Bakr advanced towards his son, the Messenger of Allah (Peace and Blessings of Allah be upon him) said to him: “Save yourself. ” He later entered the fold of Islam during the time of the truce, i. e. al-Hudaibiyah. He migrated prior to the

Conquest and the Messenger of Allah (Peace and Blessings of Allah be upon him) provided him with provisions amounting to forty Wasq from Khaibar every year. He was among the nobles of the Muslims.

It was ‘Abdur-Rahman who entered upon the Messenger of Allah (Peace and Blessings of Allah be upon him) on the day that he died while ‘A’ishah was supporting the Prophet (Peace and Blessings of Allah be upon him) on her chest. ‘Abdur-Rahman had a fresh Siwak (stick used for cleansing the teeth) with him and he was cleaning his teeth with it. Allah’s Messenger (Peace and Blessings of Allah be upon him) looked at it, so ‘Abdur-Rahman took the Siwak, cut it, shook it, made it soft with water and then gave it to the Prophet (Peace and Blessings of Allah be upon him) who cleaned his teeth with it in the best w ay that he had ever done so. After he had finished, he lifted his hand (or his finger) and said: “O Allah! Let me be with the highest companions”, and then he (Peace and Blessings of Allah be upon him) died.

‘A’ishah would say that Allah mixed her saliva with the saliva of the Prophet (Peace and Blessings of Allah be upon him). He died while his head was resting between her chin and chest and on the day on which she received the Prophet (Peace and Blessings of Allah be upon him) in her house.

‘Abdur-Rahman participated in the conquest of al-Yamamah, and killed seven people on that day. He died in a place known as al-Hubshi, and was carried on the shoulders of men to where he was buried at the peak of Makkah. When ‘A’ishah went to visit him in Makkah, she said: “By Allah! If I had seen you, I would not have cried for you and if I had been with you, I would not have moved you from the place in which you died. ”

Ibn Sa‘d reported that one day Ibn ‘Umar saw that a tent had been pitched over the grave of ‘Abdur-Rahman, which had been put there by ‘A’ishah before she left, so he ordered for it to be taken down and said: “Verily, it is his deeds that will shelter and protect him. ”

‘Ubaidullah bin ‘Abbas bin ‘Abdul-Muttalib, al-Qurashi al-Hashimi, was the son of the paternal uncle of the Messenger of Allah (Peace and Blessings of Allah be upon him) and was a year younger than his brother, ‘Abdullah. Their mother was Umm ul-Fadhl , Lubabah bint al-Harith al-Hilaliyah. ‘Ubaidullah was noble, handsome and graceful, resembling his father in his good looks. It has been reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) would ascribe great qualities in describing ‘Abdullah and ‘Ubaidullah and say: “Whoever beats me (in a competition, race, etc) is such and such”, then they would win over him and climb on his back and chest and he would hug and kiss them.

‘Ubaydullah was appointed by ‘Ali bin Abi Talib during his caliphate as a deputy over Yemen and he led the Hajj Pilgrimage with the people in the thirty-sixth and thirty-seventh year. When he and his brother arrived in al-Madinah, it was said that ‘Abdullah enriched the people with knowledge whilst ‘Ubaidullah enhanced their nobility.

He died in the fifty-eighth year in al-Madinah, while some maintain in Yemen, and there is only one narration on this subject.

It is reported that ‘Ubaydullah bin ‘Abbas said that Ghumaisa’, or Rumaisa', the wife of Rifa‘ah al-Qurazi, went to Allah’s Messenger (Peace and Blessings of Allah be upon him) to complain about him, saying: “O Messenger of Allah! Rifa‘ah divorced me irrevocably. After him, 1 married ‘Abdur-Rahman bin az-Zubair al-Qurazi who proved to be impotent. ” Her husband then turned up and accused her of lying, claiming that she was only saying this because she wanted to return to her first husband. Allah’s Messenger (Peace and Blessings of Allah be upon him) therefore said to her: “Perhaps you want to return to Rifa‘ah? But no, you cannot return to Rifa'ah until you enjoy the sexual relationship (i. e. , consummate your marriage) with ‘Abdur-Rahman and he with you. ”

Among those who died this year was Umm ul-Mu'mineen 'A'ishah bint Abu Bakr as-Siddeeq, the most beloved wife of the Messenger of Allah (Peace and Blessings of Allah be upon him), the "Lady above the Seven Heavens" (may Allah be pleased with her). Her mother wasUmm Rumman bint 'Amir bin 'Uwaimir al-Kinaniyah and 'A'ishah's epithet was Umm 'Abdullah, which she was named by the Messenger of Allah (Peace and Blessings of Allah be upon him) with reference to her sister's son, 'Abdullah bin Zubair. It has also been said that she miscarried the unborn child of the Prophet (Peace and Blessings of Allah be upon him) who he had named 'Abdullah.

She was the only virgin that the Prophet (Peace and Blessings of Allah be upon him) married. He never received Wahy (Divine inspiration; revelation) in the bed of any other woman and none of his other wives loved him like she did. The Prophet (Peace and Blessings of Allah be upon him) married her in Makkah after the death of Khadeejah, about which the Prophet (Peace and Blessings of Allah be upon him) said that 'A'ishah was shown to him two or three times in his dreams being given to him by a man carrying her in a silken cloth. The man said to him: "This is your wife. " So the Prophet (Peace and Blessings of Allah be upon him) said: "I uncovered it and behold, it was 'A'ishah. " He then said to himself: "If this dream is from Allah, He will cause it to come true. " Hence, the Prophet (Peace and Blessings of Allah be upon him) asked Abu Bakr for 'A'ishah's hand in marriage, who said: "O Messenger of Allah! Is she lawful lor you to marry?" He said: "Yes. " At this, Abu Bakr said: "But am I not your brother?" The Prophet (Peace and Blessings of Allah be upon him) replied: "You are my brother in Islam and she ('A'ishah) is lawful for me to marry", so the Messenger of Allah (Peace and Blessings of Allah be upon him) married her and she was blessed with him (peace and blessings upon him).

When the people of falsehood slandered her and levied false accusations against her, Allah cleared her of these claims and declared her innocence in the revelation of ten Ayat (verses of the Qur'an; signs) that were received gradually.

Among her distinct favours (may Allah be pleased with her) was that she was allocated two days with the Prophet (Peace and Blessings of Allah be upon him):her own day and the day she was given by Sawdah as a means of conciliating with the Messenger of Allah (Peace and Blessings of Allah be upon him). The Prophet (Peace and Blessings of Allah be upon him) died in her house on her allocated day while his head was between her chin and chest. Allah mixed the saliva of the Prophet (Peace and Blessings of Allah be upon him) with hers during the final hours of his time in the world and in his first hour of the Hereafter. The Prophet (Peace and Blessings of Allah be upon him) was later buried in her house.

'A'ishah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Verily, it is comforting to me that I saw the white of'A'ishah's palms in Paradise, ''

Another quality of 'A'ishah is that she was the most knowledgeable wife of the Prophet (Peace and Blessings of Allah be upon him), in fact, she is regarded as the most knowledgeable of all women. It is verified in Saheeh al-Bukhari that 'Amr bin al-'As is reported to have said: "O Messenger of Allah! Who is the most beloved person to you?" He said: "'A'ishah. " l asked: "And among the men?" He said: "Her father. "

It is also narrated in Saheeh al-Bukhari that Abu Moosa reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Many men have reached the level of perfection but none amongst the women have reached this level except for Maryam, the daughter of 'Imran, Khadeejah bint Khuwailid, and Asiyah, the wife of Fir'awn. And there is no doubt that the superiority of 'A'ishah above other women is like the superiority of Thareed (a meat and bread dish) to other meals. " 'A'ishah narrated that Halah bint Khuwailid, Khadeejah's sister, once asked the permission of the Prophet (Peace and Blessings of Allah be upon him) to enter. Upon hearing her voice, the Prophet (Peace and Blessings of Allah be upon him) remembered the way Khadcejah used to ask permission and that upset him. He said: "O Allah!

Halah! ''So, 'A'ishah became jealous and said: "What makes you remember an old woman amongst the old women of Quraish with a toothless mouth and red gums who died long ago, and in whose place Allah has given you someone better than her?" [al-Bukhari].

Abu Salamah narrated that 'A'ishah (May Allah be pleased with her) said: "Once, Allah's Messenger (Peace and Blessings of Allah be upon him) said to me: 'O 'A'ishah! This is Jibrecl (Gabriel) greeting you. 'I said to Allah's Messenger : 'Peace and Allah's Mercy and Blessings be upon him, you see what I don't see.

It is verified in Sahceh al-Bukhari that the people used to send presents to the Prophet (Peace and Blessings of Allah be upon him) on 'A'ishah's day with him. 'A'ishah said: "My companions, i. e. , the other wives of the Prophet (Peace and Blessings of Allah be upon him) gathered in the house of Umm Salamah and said: 'O Umm Salamah! By Allah, the people choose to send presents on the day when 'A'ishah has her turn and we too love good things (i. e. presents, etc.) as she does. You should tell Allah's Messenger (Peace and Blessings of Allah be upon him) to tell the people to send their presents to him wherever he may be, irrespective of whose turn it is. 'Umm Salamah told this to the Prophet (Peace and Blessings of Allah be upon him) who then turned away from her. The wives continued to say this and so she returned to him and repeated herself, but the Prophet (Peace and Blessings of Allah be upon him) turned away again, and after she had done this a third time, the Prophet (Peace and Blessings of Allah be upon him) said: "O Umm Salamah! Don't trouble me by harming 'A'ishah, for by Allah, the Divine Revelation never came to me while I was under the blanket of any woman amongst you except her. "

It is also mentioned that the wives of the Prophet (Peace and Blessings of Allah be upon him) sent his daughter, Fatimah, to tell him: "Your wives request that you treat them and the daughter of Abu Bakr on equal terms, " At this, he said: "O my daughter! Don't you love who I love?" She replied in the affirmative, then he said: "Then love this one (i. e. 'A'ishah). "

On another occasion, the wives of the Prophet (Peace and Blessings of Allah be upon him) sent Zainab bint Jahsh to see him (Peace and Blessings of Allah be upon him) while he was with 'A'ishah, upon which Zainab used harsh words and raised her voice at her. 'A'ishah's response to Zainab silenced her, which caused the Prophet (Peace and Blessings of Allah be upon him) to look at 'A'ishah and say: "She is really the daughter of Abu Bakr! " It has also been narrated that when 'Ammar came shouting to the people and inciting them to kill Talhah and az-Zubair in the days of the Battle of al-Jamal, 'Ammar and al-Hasan bin 'Alt ascended onto the pulpit of al-Koofah whereupon 'Ammar heard somebody insulting 'A'ishah and so he said to him: "Silence, you despicable outcast! By Allah! She is the wife of the Messenger of Allah (Peace and Blessings of Allah be upon him) in the world and in the Hereafter, it is only a trial from Allah to see whether it is He you obey or her. "

'A'ishah died in the fifty-eighth year and there isconsensus that this happened in the month of Ramadan (the month of fasting; the ninth month in the Islamic calendar). She requested to be buried in al-Baqee' (a fertile garden in which family members of theProphet (Peace and Blessings of Allah be upon him) were buried) at night, and that Abu Hurairah should offer the funeral prayer after the time of Witr (the night prayer performed after Isha' (night prayer) and before Fajr (dawn) prayer). At the time of her death, she was aged sixty-seven and she was just eighteen when the Prophet (Peace and Blessings of Allah be upon him) died.

Upon Entering the Fifty-Ninth Year

In this year, Mu'awiyah discharged Ibn Umm ul-Hakam from duty in al-Koofah and appointed Nu'man bin Bashccr in his place. Mu'awiyah also appointed 'Abdur-Rahman bin Ziyad as ruler of Khurasan after dismissing Sa'eed bin 'Uthman bin 'Affan from the post, while 'Abdur-Rahman's brother, 'Ubaidullah, was assigned to al-Basrah and 'Abbad bin Ziyad to Sijistan. 'Abdur-Rahman governed over Khurasan until

the time of Yazeed.

The Story of Yazeed bin Rabee‘ah bin Mufarrigh al-Himyari and the Two Sons of Ziyad, ‘Ubaidullah and ‘Abbad

Ibn Jareer recalls on the authority of Abu ‘Ubaidah, Ma‘mar bin al-Muthanna, and others that Ibn Mufarrigh, a well-known poet, was with ‘Abbad bin Ziyad in Sijistan who had assigned him to fight in the war against the Turks. During the war, the soldiers were troubled by a shortage of fodder for their riding animals and as a result, Ibn Mufarrigh satirized Ibn Ziyad in a poem (al-Wafir, name of the poetic meter) in which he ridiculed his appearance, saying:

"Had all beards been made of grass

We would feed the Muslims ' horses with it.

‘Abbad bin Ziyad had a remarkably big beard and so when he heard the satire it offended him. He summoned Ibn Mufarrigh, who ran away instead of responding to the summons. ‘Abbad bin Ziyad subsequently wrote to his brother, ‘Ubaidullah, who took the satirical verses to Mu'awiyah and read them to him, informing him that Ibn Mufarrigh had fled upon being summoned and requesting that Mu'awiyah grant them a warrant for his death. However, Mu‘awiyah said: “Do not kill him; rather, discipline without going so far as to kill him. ”

When ‘Ubaidullah returned to al-Basrah, he summoned Ibn Mufarrigh who had sought refuge with ‘Ubaidullah’s father-in-law, and who had agreed to let him stay at his home. Consequently, ‘Ubaidullah ordered that Ibn Mufarrigh be given laxatives and then saddled on a donkey upon which he should be taken round the market places until his bowels give way in view of the people. After he had suffered this humiliation, he then ordered him to be exiled to Sijistan to the area under his brother, ‘Abbad bin Ziyad. At that point, Ibn Mufarrigh said to ‘Ubaidullah bin Ziyad:

‘‘Water cleanses what you have done

Whilst my statement is firmer than the power of excretion!

It follows that the people of Yemen appealed to Mu‘awiyah concerning Ibn Mufarrigh’s affair as they said that he had been sent to ‘Ubaidullah’s brother, ‘Abbad, who was going to kill him. MiCawiyah therefore summoned Ibn Mufarrigh to him and as he stood before Mu‘awiyah, he began to cry and complain to him about what Ibn Ziyad had done to him, to which Mu'awiyah said: “You certainly made a mockery of him. Did you not say that (i. e. the satire) ? “Ibn Mufarrigh, however, denied saying any of it and told Mu‘awiyah that it was ‘Abdur-Rahman bin al-Hakam, the brother of Marwan, who had said it but he wanted him to take the blame for it. Upon hearing this, Mu'awiyah was so angered by ‘Abdur- Rahman bin al-Hakam that he withheld all benefits from him until ‘Ubaidullah bin Ziyad felt satisfied again.

‘Uthman bin Muhammad bin Abu Sufyan led the Hajj Pilgrimage with the people in this year.

Amongst the Prominent People who Died in this Year

The poet Hutai’ah, his name is Jarwal bin Aws bin Malik bin Ju'ayyah bin Makhzoom, Abu Mulaikah, was given the epithet "the short poet” on account of his height. He left Jahiliyyah (the pre-Islamic period of ignorance) by embracing Islam during the days of as-Siddccq (i. e. , Abu Bakr). He was renowned for his derisive speech and sarcasm that was so profound that he even ridiculed his own father and mother, his maternal uncle and paternal uncle, and even himself and his wife. About his mother, he said (in at- Taweel

poetry):

"Abdicate from me and move far away,

May the Lord relieve the worlds of your existence;

You are like a sieve when trusted with a secret,

And. a brazier for the gossipers among us;

May God afford you evil through incompetence.

And repay you with the recalcitrance of your children.

He would often criticise himself by saying such things as (in at-Taweel):

"Today, my lips were determined to speak

Words that I do not know to whom they address;

I see a face that has been malformed by its Creator

What an ugly face whose owner is blemished.

When the people complained about him to Ameer ul-Mu'mineen 'Umar bin al-Khattab, he summoned and imprisoned him. In fact, the prime reason for his imprisonment was because az-Zibriqan bin Badr complained to 'Umar that Jarwal bin Aws had mocked him, saying (in al-Baseet poetry):

"Relinquish good traits and do not pursue them;

Be seated, as you are an eater and wearer.

Upon imprisoning him, 'Umar said: "O malicious person! I am preventing you from harming the Muslims. " Following this, 'Amr bin al-'As spoke to 'Umar on his behalf and had him released on the condition that he would vow not to ridicule people and repent for what he had done. It is also said that 'Umar had wanted to cut off his tongue, were it not for the people who pleaded for his release, which 'Umar agreed to.

When Hutai'ah was summoned before the court, he was told to plead his case. He therefore said: "I will plead to you; with poetry", upon which he started to recite:

"Poetry is complex and long to deliver

If one attempts to climb what he does not know.

He makes the mistake of falling into ruin.

Poetry is not for he who oppresses and wrongs it.

And instead of making it comprehensible, he makes it nonsensical.

'Abdullah bin Malik, Abu Muhammad, entered the fold of Islam very early on after having befriended the Messenger of Allah (Peace and Blessings of Allah be upon him). He was known for being pious, upright and for fasting frequently.

Qais bin Sa‘d bin ‘Ubadah al-Ansari al-Khazraji was an honourable Companion like his father. He appears in Ahadeeth (narrations) in the Saheehain [i. e. al-Bukhari and Muslim] that allude to performing the Janazah (funeral rites), the fasting of ‘AShoora’ (the 10th day of the Islamic month of Muharram), the Messenger of Allah (Peace and Blessings of Allah be upon him) washing in their house, as well as others. He served the Messenger of Allah (Peace and Blessings of Allah be upon him) for ten years.

Qais was a courageous, praiseworthy, generous and obedient noble man. ‘Ali deputed him over al-Madinah and he did not seek to apply himself in the service of Mu'awiyah until he had been discharged from duty in Egypt by ‘Ali. Qais stood by ‘Ali, participating in the battles of Siffeen and an-Nahrawan with him, and continued to support ‘Ali until he was killed, after which he travelled to al-Madinah.

An old woman once said to Qais: “I want to raise a complaint to you about the lack of mice in my house. ” So he said: “There could not have been a more striking analogy than this! Fill her house with bread, meat, animal fat and dates! ”

Qais bin Sa‘d is reported to have said: “Had I not heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: ‘The treacherous and deceitful are in the Hellfire’ , 1 would have been the most deceitful person of this Ummah (Muslim nation). ”

‘Amr bin Deenar is reported to have said: “Qais bin Sa‘d had a huge physique and a small head. He had a very thin and flimsy beard, and when he mounted a donkey his feet would touch the ground. He died in al-Madinah towards the end of Mu‘awiyah’s caliphate. ”

Ma‘qil bin Yasar al-Muzani, an honourable Companion who participated in al-Hudaibiyah, was the one who raised the branches of the tree away from the face of the Messenger of Allah (Peace and Blessings of Allah be upon him) while the people were giving their pledges underneath it. This occasion is referred to in the Qur’an in which Allah, the Sublime, says (what means):

“*Indeed, Allah was pleased with the believers when they gave the Bai'ah (pledge) to you, O Muhammad, under the tree.* ” [al-fath, 48:18]

He was appointed by ‘Umar as governor of al-Basrah, and he built a dam during this period to channel the high water levels of the river. It was accordingly named the River Ma‘qil, and it is also said that he owned a house there (in al-Basrah).

Al-Hasan al-Basri said that ‘Ubaidullah bin Ziyad went to see Ma'qil bin Yasar when he was suffering from a fatal illness. Ma‘qil said to him: “I am going to tell you a narration I heard from the Prophet (Peace and Blessings of Allah be upon him) that I would not tell you if I were not in this state. Verily, I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: ‘Any man to whom Allah has given the authority of ruling people and who does not look after them in an honest manner, will never attain even the smell of Paradise.

The Prominent People who Died in that Year:

Abu Hurairah ad-Dawsi (May Allah be pleased with him), whose real name was ‘Abdur-Rahman bin Sakhr, died in this year, It is verified in the Saheeh that the Messenger of Allah (Peace and Blessings of Allah be upon him) would call him “Abu Hirr” and “Abu Hurairah”, meaning “Father of the Kitten”, as he would carry a kitten around with him. His mother’s name was Maimoonah bint Sabeeh and she entered the fold of Islam and died as a Muslim. Abu Hurairah submitted to Islam in the year of the Battle of Khaibar. He had a tanned complexion, broad shoulders and hair that he wore braided into two sections.

It is verified in Saheeh al-Bukhari that Abu Hurairah once lost his slave during the night. The slave then came when he was sitting with the Prophet (Peace and Blessings of Allah be upon him), at which the Prophet (Peace and Blessings of Allah be upon him) said: “O Abu Hurairah! Your slave has come back. ” Abu Hurairah said: “Indeed, I would like you to witness that I have manumitted him for the sake of Allah, the Majestic. ” This happened at the time when Abu Hurairah recited the following verses of poetry:

'What a long, tedious, tiresome night!

Nevertheless, it has delivered us from the land ofKufr (disbelief).

Abu Hurairah constantly stayed in the company of the Prophet (Peace and Blessings of Allah be upon him) after embracing Islam, so much so that he neither parted from him while at home or during his travels. He was particularly eager to listen to the narrations of the Prophet (Peace and Blessings of Allah be upon him) to acquire juristic knowledge and understanding from him, and he would bind his stomach in order to quell hunger pangs.

It is reported on the authority of Yazeed bin ‘Abdur-Rahman bin Udhainah as-Suhaimi - a blind man - that Abu Hurairah said: “By Allah! Allah has not created a believer who hears or sees me and does not love me. ” Yazeed bin ‘Abdur-Rahman said: “And what have you done to deserve this, O Abu Hurairah?” He said: “My mother was a Mushrikah (polytheist) and I invited her to embrace Islam but she refused to do so. One day, I called her to Islam and she told me something concerning the Messenger of Allah (Peace and Blessings of Allah be upon him) that I hated hearing. So I went to the Messenger of Allah (Peace and Blessings of Allah be upon him) crying and said: “O Messenger of Allah! I invited my mother to submit to Islam but she refused. I tried to call her to it today, upon which she told me something concerning you that I hated, so please supplicate that Allah guides the mother of Abu Hurairah. ” At this, the Prophet (Peace and Blessings of Allah be upon him) said: “O Allah! Guide the mother of Abu Hurairah. ” Having heard about the supplication of the Prophet (Peace and Blessings of Allah be upon him), Abu Hurairah’s mother rushed to his doorstep but she found it was locked, although she could hear water running and the sound of footsteps coming from inside and so she shouted: “O Abu Hurairah! I know you are there! ”He then opened the door to see her wearing her a loose outer garment and a Khimar (veil) that she had put on in a hurry. She said: “I declare that there is only One God and that Muhammad is His Servant and Messenger. ” Abu Hurairah said: “I then went back to the Messenger of Allah (Peace and Blessings of Allah be upon him) and cried out of happiness as I had cried from sadness. I said to the Messenger of Allah: ‘O Messenger of Allah! Please supplicate to Allah to make me and my mother beloved to His believing servants and to make them beloved to me', so he said: ‘O Allah! Make these two servants of yours, this man and his mother, loved by Your believing servants and make them loved by these two. ’I then said: ‘Allah has not created a believer who hears or sees me or my mother and does not love me. (This has been reported by Muslim).

Salim Mawla an-Nasriyeen reported that he heard Abu Hurairah saying that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: “Verily, Muhammad is a human being and 1 get angry as other humans get angry, and I have taken a covenant with You that will not be broken. Therefore, any person among the Muslims whom I have abused, upon whom I have invoked a curse or whom I have whipped, make it a source of purity and mercy for him and bring him closer to You on the

Day of Resurrection. ” Abu Hurairah said: “One day, the Prophet (Peace and Blessings of Allah be upon him) picked up a beating rod to hit me with. This beating is more beloved to me now than possessing red camels, as l am a believer and Allah answers the supplications of His Messenger (Peace and Blessings of Allah be upon him). ”

Ibn Abi Dh’ib reported from Sa‘ecd al-Maqburi that Abu Hurairah said: “I said: ‘O Messenger of Allah! 1 hear many Ahadeeth (narrations) from you but I forget them. ’Allah’s Messenger (Peace and Blessings of Allah be upon him) said: ‘Spread your Rida’ (upper wrap-like garment). ’So I did accordingly and then he moved his hands as if filling them with something (and emptied them into my Rida’) and then said: ‘Take and wrap this sheet over your body. 'I did this and after that I never forgot anything again. ” (al-Bukhari).

‘Abdur-Rahman al-A‘raj said that he heard Abu Hurairah say: “You all allege that Abu Hurairah narrates too many Ahadeeth on the authority of the Messenger of Allah. In fact, Allah knows best whether what I say is true or not. I was a poor man keeping the company of Allah’s Messenger (Peace and Blessings of Allah be upon him) and was satisfied with what he put in my stomach. I used to be present whilst they (the Muhajireen and the Ansar) were tending to their business in the market places and dealing with their money. One day, I was sitting with the Messenger of Allah (Peace and Blessings of Allah be upon him) who said: ‘Whoever spreads his sheet before I finish this statement of mine and then gathers it over his chest will never forget anything that I say. ’So, I spread out my Rida' (garment) which was the only one I owned until the Prophet (Peace and Blessings of Allah be upon him) finished his statement and then I gathered it over my chest. By Him in Whose Hands is my soul, from that day on I have not forgotten anything that I heard from him. ”

It is reported that Abu Hurairah said: “O Messenger of Allah! Who will be most fortunate to gain your intercession on the Day of Resurrection?” The Prophet (Peace and Blessings of Allah be upon him) said: “O Abu Hurairah! 1 knew that none would ask me about this Hadeeth before you, as I know your eagerness to learn Ahadeeth. The most fortunate person to have my intercession of the Day of Resurrection will be the one who says: ‘None has the right to be worshipped but Allah’ sincerely from the bottom of his heart. ”

Abu Hurairah narrated: “I have memorised two kinds of knowledge from Allah’s Messenger (Peace and Blessings of Allah be upon him). I have conveyed one of them to you and if 1 convey the other then my throat will be cut. ” This vessel of knowledge that was not disclosed pertained to the trials and tribulations, that is, the battles and wars, that later ensued between the people. Abu Hurairah possessed knowledge of these events regarding which, if he were to convey information before they occurred, many people would have accused him of lying and rebuked whatever he told them of the truth.

Abu Salih is reported to have said that Abu Hurairah memorised the most from the Messenger of Allah (Peace and Blessings of Allah be upon him) of all the Companions, though he was not the most virtuous amongst them. Ar-Rabee‘ states that ash-Shafi‘i said: “Abu Hurairah was the most learned of his contemporaries in memorising the narration of Hadeeth. ”

Hammam bin Munabbih is reported to have said that he heard Abu Hurairah say: “There is nobody amongst the Companions of the Messenger of Allah (Peace and Blessings of Allah be upon him) who can narrate more Ahadeeth than me, except for ‘Abdullah bin ‘Amr, as he can write whereas I cannot. ”

Abu Hurairah said that a Hadeeth ascribed to him once reached ‘Umar who sent for him. ‘Umar said: “You were with us on the day that we were with the Messenger of Allah (Peace and Blessings of Allah be upon him) in the house of so and so?” He said: “Yes. I thought you would not ask me about that. ” ‘Umar said: “I did not ask you. ” So Abu Hurairah said: “On that day, the Messenger of Allah said: ‘Whoever tells a lie against me (intentionally) then surely let him occupy the Hellfire. ” So he said: “Then go ahead and narrate

it.

Ibn ‘Umar is reported to have said that on one occasion he passed by Abu Hurairah who was narrating that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “He who accompanies the funeral procession and remains with it until the funeral prayer is offered will have a reward equal to one Qiraat. If he waits until the dead body is buried, he will have a reward equal to two Qiraats. They asked: ‘What are two Qiraats?’He said: ‘They are as huge as two mountains. Then he said: “I was not preoccupied during the lifetime of the Messenger of Allah (Peace and Blessings of Allah be upon him) with planting trees or trading in the marketplaces, instead, I would request that the Messenger of Allah (Peace and Blessings of Allah be upon him) teach me something or give me something to eat. ” Ibn ‘Umar said to him: “O Abu Hirr! The Prophet (Peace and Blessings of Allah be upon him) made it your duty to teach us his Ahadeeth. ”

Abu ‘Uthman an-Nahdi is reported to have said: “Abu Hurairah would observe the night prayer for a third of the night, spend a third of it with his wife and third of it with his child, meaning that he would pray, then sleep, then wake up, then spend time with his wife, then sleep and so on.

The Saheeham reports that Abu Hurairah said: “My Khaleel (friend, i. e. theProphet (Peace and Blessings of Allah be upon him)) advised me to observe three things and I shall not leave them until I die:

(1) to observe Sawm (fasting) three days every (lunar) month;

(2) to offer the Dhuha prayer (at sunrise); and

(3) to offer Witr (the night prayer performed after Isha’ (night prayer) and before Fajr (dawn prayer)) before sleeping. --

Tkrimah said: “Abu Hurairah would glorify Allah every night by doing twelve thousand Tasbeehah (exhortations of Allah; chants). ”

Maimoon bin Abu Maisarah is reported to have said: “Abu Hurairah would have two outcries every day. In the first one of the day he would say: ‘The night has gone and the day has come and the family of Fir‘awn (Pharoah) have been submitted into the Hellfire. 'Then in the evening he would say: ‘The day has gone and the night has come and the family of Fir‘awn (Pharoah) have been submitted into the Hellfire. ’Nobody would hear his voice other than when he was seeking refuge in Allah from the Hellfire.

It is reported that Abu Hurairah was leading the prayer one day with the people and after they had completed it he raised his voice and said: “All praise belongs to Allah Who has made the Deen (way of life, i. e. Islam) the establishment of prayer, and made Abu Hurairah an Imam (leader) of it after he had been working for the daughter of Ghazwan who would feed him. ” Then he said; “By Allah, O people of Islam! My labour for them was for a small piece of dry bread whereby I would be on duty throughout the dark and misty night. Then Allah willed that I marry her and after that I would mount a horse when they did, work when they did, and dismount when they did. ”

Muhammad bin Seereen reported that Abu Hurairah said to his son: “Do not wear gold, as I fear the heat of the flames for you. ”

When death approached him, he cried and so it was said to him: “What are you crying for?” He said: “1 am not crying over this world, rather I am crying about the distance of my journey and my lack of provisions. I have ascended and descended between Paradise and the Hellfire and I do not know which of them will take me. ”
It is reported that when Abu Hurairah would pass by a Janazah (funeral procession) he would say: 'They

have gone and we will be going tomorrow, or they will be called on tomorrow and we arc going today. Deep spiritual exhortation and hasty heedlessness; the first goes with you and renders the other one senseless. ”

It has also been narrated that he cried when death approached him, so it was said to him: "Why are you crying?" He said: “Due to a lack of provisions and the harshness of the desert, and because I am ascending and descending either to Paradise or to the Hellfire, and yet I do not know to which I am going.

‘Umair bin Hani’ is reported to have said that Abu Hurairah said: “O Allah! Do not let me exceed the age of sixty"; ‘Umair notes that he died at that age or a year before it. On the contrary, al-Waqidi maintains: “He died in the fifty-ninth year of the Hijrah at the age of seventy-eight. ”

It was Abu Hurairah who offered the funeral prayer upon the death of ‘A’ishah {May Allah be pleased with her) in the month of Ramadan, and at the funeral of Umm Salamah (May Allah be pleased with her) in the month of Shawwal in the fifty-ninth year. Abu Hurairah passed away in the same year following their deaths, while others say that Umm Salamah’s death occurred after the death of Abu Hurairah. It is said that al-Waiced bin ‘Utbah bin Abi Sufyan offered the prayer at his funeral, which took place at the time of ‘Asr (the afternoon prayer). He died in his home which was located in al-‘Aqceq and was then carried to al-Madinah w here he was buried in al-Baqee‘ (a fertile patch of land in al-Madinah where other members of the Prophet’s family were buried), may Allah be pleased with him and bestow' His mercy on him.

The Sixtieth Year of the Prophetic Hijrah

Malik bin Abdullah invaded the city of Sooriyyah in this year and according to al-Waqidi’s account, Junadah bin Abu Umayyah penetrated the island of Roodis (Rhodes). Mu'awiyah took Bafah (pledge of allegiance) for Yazeed from a delegation that had arrived in Dimashq (Damascus) to offer their friendship and alliance to ‘Ubaidullah bin Ziyad, Mu‘awiyah also caught a fatal illness which eventually killed him in the month of Rajab of this year.

It is said that while Mu'awiyah was on his death-bed Yazeed w'as out hunting, so Mu'awiyah summoned ad-Dahhak bin Qais al-Fihri, who was an administrator of law' in Dimashq (Damascus) at the time, and Muslim bin ‘Uqbah to convey greetings of peace to Yazeed and to tell him that he should assume authority over the people of al-Hijaz. He further advised him that should the people of al-‘lraq ask him to dismiss the official designated over them every day, then he should do so, as the dismissal of one person beloved to him is better than a hundred thousand swords turning on him. He also said that he should assume sound control over the people of ash-Sham so that they would become his allies and in turn, he should grant them their full rights. He went on to say that he did not fear the Quraish on Yazeed’s behalf except for three people.al-Husain, Ibn ‘Umar and Ibn az-Zubair.

Ibn Jareer says: “There is a consensus that he died in this year in the month of Rajab. His monarchy began in the month of Jumada of the forty-first year from the time al-Hasan bin ‘Ali relinquished the caliphate to him in Adhruh; thus, the duration of his rule was precisely nineteen years and three months. Before that, he served as the deputy of ash-Sham for approximately twenty years, although this claim is disputed. He was aged seventy-three when he passed away.

The Biography of Mu‘awiyah (May Allah be pleased with him), Events from the Days of His Rule and References to His Virtuous Deeds and Manners

His name was Mu'awiyah bin Abu Sufyan Sakhr bin Harb and he was one of the Prophet’s scribes of Revelation. His mother was Hind bint ‘Utbah bin Rabee‘ah bin ‘Abd Shams. He entered the fold of Islam

in the year of the Conquest.

In terms of his appearance, he was fair and tall, bald with a white head and he had a beard that he used to colour with henna. He was mild-tempered, dignified, dominant and noble amongst the people, generous, just and astute.

Ibn 'Abbas is reported to have said that Abu Sufyan said: “O Prophet of Allah! Give me three things. ” The Prophet (Peace and Blessings of Allah be upon him) said: “Yes. ” He said: “I have the best and most beautiful woman of all the ‘Arabs, my daughter, Umm Habeebah bint Abu Sufyan. Will I give her to you in marriage?” The Prophet (Peace and Blessings of Allah be upon him) said: “Yes. ” He said: “Make Mu'awiyah your scribe. ” The Prophet (Peace and Blessings of Allah be upon him) said: “Yes. ” He said: “And appoint me as a commander so that I can fight the disbelievers as I used to fight the Muslims. ” It has also been said that the first of these three things was that Abu Sufyan wanted the Prophet (Peace and Blessings of Allah be upon him) to marry his other daughter, ‘Azzah bint Abu Sufyan, in addition to Umm Habeebah; however, the Prophet (Peace and Blessings of Allah be upon him) replied: “That is not (legally) permissible for me. ”

Ibn ‘Abbas narrated: “I was playing with some children when the Messenger of Allah (Peace and Blessings of Allah be upon him) approached us and so 1 said to myself: ‘He has come for me! ’ so I hid behind the door. The Prophet (Peace and Blessings of Allah be upon him) came up to me, and patted me on the shoulder and said: ‘Go and call Mu‘awiyah for me. ‘I returned and said: ‘He is having his meal. ’He said to me once again: ‘Go and call Mif awiyah for me, T returned once again and said: ‘He is eating his food. ’So he (Peace and Blessings of Allah be upon him) said: ‘May Allah not fill his stomach! ’It was said that he never felt satiated from that moment onwards. ”

Mifawiyah enjoyed the benefits of this Du'a’ (supplication) of the Prophet (Peace and Blessings of Allah be upon him) in the world and with respect to the Hereafter. As for the first, it is said that on his journey to ash-Sham as the Ameer, he would eat seven times a day whereupon he would be brought a large dish containing a large quantity of lamb and onions, which he would finish by himself. In fact, he would eat lamb seven times a day, as well as desserts, fruits and various other things. He would say: “By Allah! 1 am not full, though 1 am fatigued. This is a favour desired by every king. ” As for the Hereafter, Muslim reports in his collection of narrations based on the Hadecth from al-Bukhari’s narrations, that is ascribed to a number of the Companions who said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “O Allah! I am but a human being and so should I ever insult a believer, supplicate against him or harm him in any way, then let that be a means of bringing him closer to you on the Day of Resurrection. ”

Ibn ‘Abbas is reported to have said: “Jibreel (Gabriel) came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said: ‘0 Muhammad! Convey peace to Mu‘awiyah and bequeath glad tidings to him, for he is the trustworthy of Allah concerning His Book, Revelation and favours. ”

Al-Trbad bin Sariyah as-Sulami is reported to have said: “I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) calling us to observe Suhoor (the meal before dawn time) in the month of Ramadan, saying: ‘Get up for the blessed meal! ’ Then I heard him saying: ‘O Allah! Teach Mifawiyah the Book and knowledge of the Reckoning and protect him from punishment. ” ‘Abdur-Rahman bin Abu ‘Umairah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) mentioned Mu‘awiyah and said: “O Allah! Make him one of the rightly-guided and guide others through him. ”

Abu Idrees al-Khawlani is reported to have said: “When ‘Umar bin al-Khattab discharged ‘Umair bin Sa‘d from ash-Sham and appointed Mu'awiyah, the people said: “Umar has discharged ‘Umair and appointed Mu‘awiyah. ’So ‘Umair said: ‘Do not mention Mu'awiyah’s name except in a good manner, for verily, I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) saying: lO Allah! Guide others

through him.

‘Abdullah bin Busr narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) sought the counsel of Abu Bakr and ‘Umar concerning a matter and said: “Advise me on something", to which they said: “Allah and His Messenger know best. ” So he said: “Summon Mu‘awiyah for me”, upon which Abu Bakr and ‘Umar remarked: “As for the Messenger of Allah (Peace and Blessings of Allah be upon him) and these two men from Quraish (i. e. themselves), is our judgment not sufficient enough that the Messenger of Allah (Peace and Blessings of Allah be upon him) sends for an adolescent from the Quraish?” Nevertheless, the Prophet (Peace and Blessings of Allah be upon him) said: “Call Mu‘awiyah", and they complied. As Mu‘awiyah stood before them, the Messenger (Peace and Blessings of Allah be upon him) said: “Keep him present when dealing with your affairs and make him a witness of them, as he is indeed strong and trustworthy. ” It is also reported that he added: “And entrust him with your affairs. ”

Ibn Abi Mulaikah said: “Mu‘awiyah once offered one Rak‘ah (unit) of Witr (the night prayer performed after Isha’ (night prayer) and before Fajr (dawn prayer)) when a manumitted slave of Ibn ‘Abbas was present. The freed slave then went to Ibn ‘Abbas and told him about Mu'awiyah offering one Rak'ah Witr, to which Ibn Abbas said: “Let him be, for he was in the company of Allah’s Messenger (Peace and Blessings of Allah be upon him). ”

It is reported that Mifawiyah said to the people: “You offer Salat (prayer) which we, the Sahabah (Companions) of the Prophet (Peace and Blessings of Allah be upon him) never saw him offering, and which he forbade from offering, i. e., the two Rak'ah after the prescribed ‘Asr (afternoon) prayer. ”

‘Urwah narrated on the authority of ‘A’ishah (May Allah be pleased with her) that Hind bint ‘Utbah bin Rabee'ah (Mu'awiyah’s mother) said: “0 Allah's Messenger! Before I embraced Islam, there was no family on the face of this earth that I wanted to degrade more than yours. But today, there is no family on the face of this earth that I wish to honour more than yours. ” Allah’s Messenger (g) said: “I thought likewise; by Him in Whose Hands is Muhammad’s soul! ’’Hind said: “O Allah’s Messenger! My husband, Abu Sufyan, is a miser. Is it sinful for me to feed my children from his property?” He said: “No, if you take for your needs what is reasonable. ” The extolment of the Prophet (Peace and Blessings of Allah be upon him) — “By Him in Whose Hands is Muhammad’s soul!” -- was made in reference to the fact that Hind and her family, who sought to discredit and humiliate the Muslims when they were in a state of disbelief, later desired to honour and strengthen Islam upon their acceptance of it, and hence Allah strengthened them and the people of her tribe.

Mifawiyah is reported to have said: “I observed the Messenger of Allah (Peace and Blessings of Allah be upon him) performing Wudhoo* (ablution) and when he finished, he looked at me and said: ‘O Mifawiyah! If you get to rule then fear Allah and be just to the people. ’ Due to that statement of the Prophet (Peace and Blessings of Allah be upon him), I was convinced that I would one day be held accountable for undertaking the task (of the caliphate). ”

According to al-Qasim bin Mukhaimirah, Abu Maryam al-Azdi said that he entered upon Mifawiyah who said: “What blesses us with your presence, O Abu Fulan (Father of so and so - a common ‘Arab expression)?” I said: “A Hadeeth I heard that I want to tell you. I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) saying: ‘Whoever Allah entrusts with authority over the affairs of the Muslims and he neglects the needs and wants of the poor amongst them, Allah will neglect him and his needs and wants. ” He added that Mu'awiyah appointed a man in charge of addressing the people’s needs upon hearing this Hadeeth.

Abu Mijlaz is reported to have said: “Mu‘awiyah went out to the people as they were opposing him concerning something, so he said: ‘I heard the Messenger of Allah (Peace and Blessings of Allah be upon

him) say: ‘Whoever desires to imitate those who rebel sets up a seat for himself in the Hellfirc. *”

In another narration, it states that Mu'awiyah went out to see Ibn ‘Amir and Ibn az-Zubair, upon which the former showed opposition to him whereas the latter did not. As such Mu'awiyah said to them: “Be seated. Verily, I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: ‘Whoever imitates the rebellious servants sets up a seat for himself in the Hellfire.

Mu'awiyah narrated: “I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) saying: ‘If Allah wants to do good to a person. He makes him comprehend the Deen (i. e. Islam) [understand the Qur’an and Sunnah (Prophetic tradition, i. e. legal ways of the Prophet (Peace and Blessings of Allah be upon him). I am just a distributer, but it is Allah, the Majestic, Who gives. (And remember) that this nation [true Muslims; followers of Islamic Monotheism] will remain obedient to Allah’s injunctions [i. e.
, follow the Book] and they will not be harmed by anyone who will oppose them (by going on a different path) until Allah's order (the Day of Judgement) is established. ” Another narration adds the words: “while they remain on the right path” to the end.

On one occasion, Mu'awiyah narrated this Hadeeth as he was delivering a sermon, after which he said: “Malik bin Yukhamur reported on the authority of Mu'adh who said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: ‘And they are in ash-Sham (the Levant). ’By this, he was urging the people of ash-Sham to challenge the people of al-Traq. “And indeed, the people of ash-Sham are the victorious sect over those who contested them” ; this is what prompted Mu'awiyah’s justification in urging the people of ash-Sham to fight against the people of al-Traq.

Mu'awiyah performed the Hajj Pilgrimage in the fiftieth year of the Hijrah, and his son Yazeed performed it in the following year, during which, or just after it, he went on to invade the land of ar-Room (Anatolia and the Balkans), with a company of senior Companions. There, they laid siege to al- Qustanteemyyah (Constantinople), about which the Saheeh verifies that: “The first army to invade al- Qustanteeniyyah will be forgiven of their sins. ”

When Imam Ahmad was asked about what had happened between Mu'awiyah and 'Ali, he recited the Verse (which means): “That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do, ” [al-Baqarah, 2:134]

Sa'eed bin ‘AbduPAzeez narrated that when ‘Uthman was murdered, the people had no military incursions to carry out until it reached the ‘Aam ul-Jama'ah (the Year of the Party; Community). This was the year in which Mu‘awiyah initiated sixteen expeditions against the land of ar-Room after having dispatched a military detachment in summer that subsequently spent the winter there. As they blockaded one place, they would move on to another, until Yazeed and a number of the Companions successfully undertook a series of invasions. It follows that Yazeed’s army crossed into the Gulf and besieged al- Qustanteeniyyah (Constantinople) under Constantine IV, whereafter they commandercd its people and victoriously returned with them to ash-Sham. Accounts of the event maintain that the last thing Mu'awiyah instructed them to do was, in his words, “Wring the neck of ar-Room. ”
Az-Zuhri stated that Mu‘awiyah led the Hajj Pilgrimage with the people twice during the era of his caliphate.

Al-'Utbi said that as ‘Amr entered upon Mu'awiyah to notify him of thedeaths of some of the Companions, he said the words: “Innalillahi wa innailaihi rajPoon (to Allah we belong and to Him we shall return). ” ‘Amr bin al-‘As thereafter recited (in al-Wafir poetic rhyme):

“The righteous die whilst you remain alive

As if death has overlooked you and not caused you to die. ”

Mu‘awiyah replied (in al-Wafir poetic meter):

“Do you wish me dead whilst you stay alive?

I will not die until you are dead. ”

Ash-Sha‘bi reported that the first time Mu‘awiyah gave a sermon sitting down when he was very corpulent and had a big stomach.

Az-Zuhri said: “1 asked Sa‘eed bin Musayyab about the Companions of the Messenger of Allah (Peace and Blessings of Allah be upon him) and he said to me: ‘Listen, O az-Zuhri. Whoever dies loving Abu Bakr, ‘Umar, ‘Uthman and ‘Ali, testifying to the ten who were promised Paradise, and invoking mercy on Mifawiyah, then it is his right that Allah does not dispute his account (on the Day of Judgement).

When Ibn Mubarak was asked about Mifawiyah, he said: “What I say concerning someone is based on what the Messenger of Allah (Peace and Blessings of Allah be upon him) said, which is: ‘Allah hears who praises Him’, followed by: ‘To our Lord belongs all praise. It was said to him: “Who is better between him (Mu‘awiyah) and ‘Abdul-‘Azeez?” He replied: “According to the Messenger of Allah (Peace and Blessings of Allah be upon him), the dirt from Mu‘awiyah’s nostrils was better and more superior than Umar bin ‘Abdul-‘Azeez. ”

Al-Mu‘afa bin ‘Imran was asked who was better out of Mu‘awiyah and ‘Abdul-'Azeez , upon which he got angry and said to the person who asked the question: “Do you liken the men from the Sahabah to the men from the Tabi‘een (the second and third generations of pious followers) ?Mu‘awiyah was the scribe and one who preserved Allah’s Revelation and the Companion and relative-by-marriage of the Prophet (Peace and Blessings of Allah be upon him) who said: ‘Make Du‘a (supplication) for me, my Companions and my relatives. Whoever insults them incurs the curse of Allah, the Angels and all people.

A man from al-Madinah wrote a letter to Mu‘awiyah bin Abi Sufyan (May Allah be pleased with him), which read:

“If men were to birth to their sons.

And their organs outgrew,

And they got accustomed to its ailments,

They would be like plants as harvest time approached.

Mu‘awiyah remarked: “He mourns me. ”

Sources mention that towards the end of his life, Mu‘awiyah took a turn for the worse after having caught a virus that affected him to the point that if he would cover or wrap himself up with something heavy it would pain him. For this reason, he was made a Thawb (dress-like garment worn by men) from the feathers of a bird, which nevertheless still felt heavy on his body when put on and so he said to himself: “May you perish in confinement! You have ruled for forty years: as a commander for twenty of them and a caliph for the other twenty; and this is the condition of your fate?May the earth perish and all who love it! ”

Muhammad bin ‘Uqbah said that when death approached Mu'awiyah, he said: “I wish I were an ordinary

man from the Quraish living in Dhu Tuwa and that I had never been invested with authority as caliph. ”

Muhammad bin Seereen said: “When Mu‘awiyah was on the brink of death, he began to mark out the floor. Then he turned his face and marked out another spot on the floor, after which he started to cry and say: [4]0 Allah! Indeed, You said in Your Book (what means): “Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives everything else to whom He wills. ” [an-Nisa’, 4:48]. Therefore, O Allah, make me amongst those You will forgive. *”

Al-‘Utbi narrated from his father that when Mif awiyah was dying, he quoted the following Verses to those present (in at-Taweel poetry):

"Death is inevitable because of what we are;

Consciousness of what ties after death is much more awful and lurid.

Then he said: “O Allah! Reduce my lapses, pardon the shortcomings and overlook my ignorance, for You are All-Forgiving. My mistakes are all my own and not attributable to You; only You can forgive me and grant me refuge. ”

It is reported that he passed out and once he regained consciousness, he said to his family: “Fear Allah, for verily He safeguards whoever shows regard for something for His sake and He does not safeguard whoever shows a disregard for something for His sake”, and upon uttering this he died (may Allah bestow His mercy on him).

There is consensus of opinion that he died in Dimashq (Damascus) in the month of Rajab of the sixtieth year. Some have stated that it took place on a Thursday in mid-Rajab of the sixtieth year, whilst others claim it was on a Thursday, eight days before the end of Rajab in the sixtieth year.

His son, Yazeed, offered the prayer at his funeral and he ordered him to be buried dressed in the Thawb (dress or garment worn by men) that the Messenger of Allah (Peace and Blessings of Allah be upon him) used to wear, which Mu‘awiyah had put away especially for the day of his death. He also requested that the nail clippings and hair belonging to the Prophet (Peace and Blessings of Allah be upon him) that he had gathered be placed in his mouth, nose, eyes and ears.

Contrary to this, some have claimed that his son, Yazeed, was absent and so it was ad-Dahhak bin Qais who offered the prayer after the Zuhr (noon) prayer in the mosque located in Damascus. He was then buried, according to some, in the Dar ul-Imarah (the House of Authority, i. e. official headquarters), which was a particularly green and fertile place. Others maintain that he was buried in the Bab us-Saghcer (Gateway of the Young) graveyard with the general masses -- Allah knows best. He died at the age of seventy-eight, though it is also said that he passed away at the age of eighty and this latter opinion is the most popular.
Yazeed was in the town of Huwwareen and when they arrived at the mountain pass of al-‘Uqab, he encountered the people bearing a great burden. It was there that the people gave him salutations for assuming power and paid their condolences for the loss of his father all the way until he reached the Bab us-Sagheer graveyard where he dismounted his horse at the tomb of his father. He then entered and offered a prayer for his father after he had already been buried.

Muhammad bin ‘Abdullah bin ‘Abdul-Hakam said that he heard ash-ShafVi say: “At the time when Mu'awiyah fell ill, he sent a message to his son Yazeed, who upon receiving it said as he mounted his horse (in al-Baseet poetry):

"A messenger arrived by horse with a sheet of paper,

The heart dreaded what the paper contained;

We said to him; 'Woe! What is this paper of yours?'

*He said; 'The caliph is sick and bed-bound'*٧

The earth then shook and almost caused us to faint,

As if one of its pillars had collapsed or been uprooted;

We hastened to Khoos Mudammarah,

Where we speedily traversed the mountain passes;

Not caring if death befell our mounts,

Or if we died from the wilderness due to our own weaknesses.

The Women He Married Who Bore His Sons and Daughters

He had a son named 'Abdur-Rahman, whose name he adopted as his Kunyah (nickname; lit. "father of" or "mother of"), and a son named 'Abdullah who was known for being indecisive and weak-minded. Their mother was Fakhitah bint Qarazah and Mu'awiyah later married her sister, Kanood bin Qarazah, after he had divorced her. He was also married to Na'ilah bint 'Umarah al-Kalbiyyah, who he was very pleased with, and to Maisoon bint Bahdal who bore him his most popular child, Yazeed,

Ibn Jareer mentions that Maisoon also bore him a daughter who is said to have died at a young age and was a widow of 'Umar bin 'Uthman bin 'Affan. She lived in Dimashq by a fishing port facing Zuqaqur-Rumman.

Hind, the daughter of Mu'awiyah, was married to 'Abdullah bin 'Amir. It is said that as she entered upon him in al-Khadra' within the vicinity of the mosque, he started to come on to her (and wanted to sleep with her) but she outright refused and so he hit her, which caused her to scream. As a result, this drew the attention of the neighbours who began to shout and yell, at which point Mu'awiyah jumped up and rushed to see what all the noise was about. The neighbours said: "We heard the voice of our lady so we cried out. " Mu'awiyah therefore went to see Hind and to his surprise he found her crying, whereupon he turned to Ibn 'Amir and said: "Woe unto you for striking out like this on such a night! "Then he said to him: "Get out of here", and so he left Mu'awiyah and his daughter alone. Mu'awiyah then said to Hind: "O daughter! Whosoever marries you is he who Allah has made permissible to you; or have you not heard the

saying of the poet concerning this (in atTaweel poetic meter)?

"With bashful women, illicit experiences are very hard to

attain While in licit dealings, they are obedient.

Mu'awiyah then left her and went out to her husband, to whom he said: "Go in now, as she has composed and prepared herself. " Then Ibn 'Amir went in to find that she had bettered her manners and bearing and so he fulfilled his need with her (May Allah have mercy upon them).

Chapter: Amongst Those Who Died in the Sixtieth Year:

Safwan bin al-Mu'attal Abu 'Amr was the first man to witness al-Muraisee' and was the one whom the slanderous people accused of being with Umm ul-Mu'mineen ('A'ishah), whose names were later cleared by 'Allah as to what had been said about them. He was a noble amongst the Muslims and it is said that he would sleep so deeply that the sun would come out and he would still not be woken by it. Thus, the Messenger of Allah (Peace and Blessings of Allah be upon him) would say to him: "If you wake up, then pray. " Safwan died as a martyr.

Abu Muslim 'Abdullah bin Thuwab al-Khawlani who was summoned by al-Aswad al-'Ansi to testify to the Messenger of Allah (Peace and Blessings of Allah be upon him) who therefore said to him: "Do you testify that I am the Messenger of Allah (Peace and Blessings of Allah be upon him) ?" He replied: "I cannot hear. I declare that Muhammad is the Messenger of Allah (Peace and Blessings of Allah be upon him). " So the false 'prophet' lit a fire and threw him in it, though it did not harm him for Allah saved him from it just as He saved Prophet Ibraheem al- Khaleel (the Friend, i. e. , the name given to him on account of his close relationship with Allah). He performed the Hijrah (migration) and upon his return, he found that the Prophet (Peace and Blessings of Allah be upon him) had died and so he went straight to as-Siddeeq (i, e. , Abu Bakr). On that occasion, he sat between him and 'Umar, who said to him: "Praise be to Him Who has not caused me to die before witnessing someone from the Ummah (nation) of Muhammad (Peace and Blessings of Allah be upon him) do as Ibraheem al-Khaleel did. " 'Umar then kissed him between the eyes.

The Leadership of Yazeed bin Mu^awiyah and the Events and Trials that Took Place During His Rule

He succeeded his father and was pledged allegiance as caliph in the month of Rajab of the sixtieth year. He was born in the twenty-sixth year, making him merely thirty-four years of age on the day that he ascended to power. He reinstated his father's delegates within the different provinces, and did not dismiss even one of them, which was thereafter seen as reflection of his intelligence and proficiency.

Al-Waqidi states: "Ibn 'Umar was not in al-Madinah when Mu'awiyah's mounters arrived; in fact, he and Ibn 'Abbas were in Makkah. As they were on their way, they encountered al-Husain and az-Zubair and said to them: "What business do you have?" Al-Husain and az-Zubair replied: "The death of Mu'awiyah and the pledging of allegiance to Yazeed bin Mu'awiyah. " At that point, Ibn 'Umar said to them both: "Fear Allah and do not divide the Muslim community", then he and Ibn 'Abbas made their way to al-Madinah. Once the people of the major cities had pledged their allegiance, Ibn 'Umar gave his pledge too, but as for al-Husain and Ibn az-Zubair, they set out for Makkah where they found 'Amr bin Sa'eed bin al-'As who startled them and to whom they said: "We have come to seek refuge in this house. "

In the month of Ramadan of this year, Yazeed bin Mu'awiyah discharged al-Waleed bin 'Utbah from governorship of al-Madinah on account of his negligence, making 'Amr bin Sa'eed bin al-'As the deputy of Makkah. When he arrived in al-Madinah in Ramadan, and some say in the eleventh Islamic calendar month of Dhul-Qa'dah, he was proud and haughty so much so that he imposed a penalty on 'Amr bin az-Zubair - who was an enemy of his brother, 'Abdullah - by dispatching him with a military detachment into combat. 'Amr bin Sa'eed later began to send out delegations to Makkah to wage war against 'Abdullah bin az-Zubair.

It is verified in the Saheehain that Abu Shuraih al-Khuza'i said to 'Amr bin Sa'eed as he sent out the troops to Makkah: "O chief! Allow me to tell you what the Prophet (Peace and Blessings of Allah be upon him) said on the day following the Conquest of Makkah. My ears and my heart comprehended, and I saw him with my own eyes when he said it. He (Peace and Blessings of Allah be upon him) glorified and praised Allah, and then said: 'Allah, and not the people, has made Makkah a sanctuary. So anybody who believes in Allah and the Last Day (i. e. , a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Makkah as Allah's Messenger (Peace and Blessings of Allah be upon him) did fight in Makkah, tell him that Allah gave permission to Allah's Messenger (Peace and Blessings of Allah be upon him), but He did not give it to you. Allah allowed me only for a few hours on that day (of the Conquest), and today (now) its sanctity is the same (valid) as it was before. It is incumbent upon those who are present to convey it (this information) to those who are absent.

In another narration it states: "If anybody argues that fighting is allowed in Makkah as Allah's Messenger (Peace and Blessings of Allah be upon him) did fight in Makkah, tell him that Allah permitted His Messenger and that He does not permit you. " Abu Shuraih was asked: "What was said to you?" So he said: "He ('Amr bin Sa'eed) said to me: 'O Abu Shuraih! We know better than you (in this respect). Makkah does not give protection to one who disobeys Allah or pursues to commit murder or theft (and takes refuge in Makkah). "

Al-Waqidi states that 'Amr bin Sa'eed appointed 'Amr bin az-Zubair as his legal administrator in al-Madinah. On one occasion, 'Amr bin az-Zubair was followed by his brother's associates and other zealots and so he gave them a severe beating, to soon discover that he had beaten his brother, al-Mundhir bin az-Zubair, who was amongst them. Thus he told him that he must take his brother, 'Abdullah bin az-Zubair, in silver shackles to the caliph, after which he struckal-Mundhir bin az-Zubair, his son, Muhammad bin al-Mundhir, 'Abdur-Rahman bin al-Aswad bin 'Abd Yaghooth, 'Uthman bin 'Abdullah bin Hakeem bin

Hizam, Khubaib bin ‘Abdullah bin az-Zubair, Muhammad bin ‘Ammar bin Yasir and others fifty to sixty lashes. In the midst of the fighting, however, ‘Abdur-Rahman bin ‘Uthman at-Tameemi and ‘Abdur-Rahman bin ‘Amr bin Sahl managed to escape to Makkah.

Meanwhile, Yazeed for ‘Amr bin Sa‘eed sent out summons for Ibn az-Zubair and demanded that he wanted Ibn az-Zubair brought to him in gold or silver shackles and hooded so that nobody would see him. Ibn az-Zubair, however, had prohibited al-Harith bin Khalid al-Makhzoomi from praying with the people of Makkah, as ‘Amr bin Sa“eed's deputy was in charge of it. This consequently prompted ‘Amr to deploy a military detachment to Makkah against Ibn az-Zubair, about which ‘Amr bin Sa‘eed had consulted ‘Amr bin az-Zubair, to whom he said: “Who is best suited for us to send to Makkah to fight against him?” “Amr bin az-Zubair told him: “Indeed, you will not be able to send someone who can cause more damage to him than me. ” Thus, he was appointed chief of the military detachment and he assigned Unais bin ‘Amr al-Aslami at the head of seven hundred combatants to form his vanguard.

Unais advanced, followed by ‘Amr bin az-Zubair and the rest of the army (numbering around two-thousand strong) until they halted at place called Abtah, while other accounts mention at his house near Mount as-Safa. Unais stationed the vanguard in Tuwa as ‘Amr bin az-Zubair led the people in prayer, including his brother, ‘Abdullah bin Zubair. ‘Amr then sent a message to his brother saying: “Swear allegiance to the caliph and go to him with your neck in golden or silver shackles. Do not allow the people to fight against one another and fear Allah for you are in the land of sanctuary. ”

'Abdullah returned a message to his brother, saying: “Your appointment is at the mosque. ” ‘Abdullah bin Zubair then sent ‘Abdullah bin Safwan bin Umayyah with a military detachment to battle against “Amr bin Unais al-Aslami, whereby Unais was badly defeated. After this, ‘Amr bin az-Zubair’s associates dispersed, leaving him to flee alone to the house of Ibn ‘Alqamah. His other brother, ‘Ubaidah bin az-Zubair, turned him out and his brother, 'Abdullah bin az-Zubair, reprimanded him. It is said that ‘Amr bin az-Zubair died by the whip - and Allah knows best.

The Story of al-Husain bin ‘Ali, the Reason for His Departure from Makkah to al-‘Iraq in Pursuit of Power and the Cause of His Death (May Allah be pleased with him)

Before elaborating on these aspects of his life, it is necessary to provide a brief biography first. His name was al-Husain bin ‘Ali bin Abi Talib bin ‘Abdul-Muttalib bin Hashim Abu "Abdullah al-Qurashi al-Hashimi, the son of the Prophet’s daughter, Fatimah az-Zahra’ (May Allah be pleased with her) who was the Raihan (sweet-smelling basil) of his world.

Al-Qatadah states that al-Husain was born six years and five and half months after the Hijrah (migration). He was killed on a Friday on the day of Ashoora’ (the tenth day of the Islamic month of Muharram) in the sixty-first year, aged fifty-four years and six and a half months (May Allah be pleased with him).

It is narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) invoked forhim to be blessed with wisdom and experience and had rubbed his blessed saliva in his mouth while supplicating for him. It was the Prophet (Peace and Blessings of Allah be upon him) who named him Husain.

Anas is reported to have said: “I was with Ibn Ziyad when the head of al-Husain was brought to him. Ibn Ziyad started poking at the nose and mouth of al-Husain with a stick, upon which he made some reference to his handsome features. So I said to him: “Al-Husain resembled the Prophet (Peace and Blessings of Allah be upon him) more than the others did. ”

Al-Husain was a contemporary of the Messenger of Allah (Peace and Blessings of Allah be upon him) and despite being so young, he was a Companion whom the Prophet (Peace and Blessings of Allah be upon him) was pleased with until his death. After that, as-Siddeeq (i. e. , Abu Bakr) treated him the same way by honouring and respecting him, as did ‘Umar and ‘Uthman. He was a companion of his father, he would narrate Ahadeeth on his authority, and he participated in all the invasions with him, specifically in the battles of al-Jamal and Siffeen. As a result, when his brother gave up the caliphate and sought to reconcile matters with Mu‘awiyah, al-Husain was greatly troubled and urged his brother to go to war with the people of ash-Sham. In spite of his reluctance, however, once Mu'awiyah assumed the caliphate, al-Husain would frequently visit Mifawiyah with his brother and he would show them great hospitality and honour in return.

Following al-Hasan’s death, al-Husain would travel to see Mu'awiyah every year, who would generously present him with kind gestures and treat him with great esteem. He was in the army that invaded al-Qustanteeniyyah (Constantinople) under the commandership of Mu‘awiyah’s son, Yazeed, in the fifty-first year.

When Mu‘awiyah died in the sixtieth year and allegiance was pledged to Yazeed, Ibn ‘Abbas and Ibn ‘Umar offered their pledges and therefore resolved to dispute al-Husain and Ibn az-Zubair, who had left al-Madinah and went to reside in Makkah. There, the people devoted themselves to al-Husain by visiting him frequently, sitting around him and attentively listening to what he had to say about Mu'awiyah’s death and Yazeed’s assumption of power. As for Ibn az-Zubair, he would remain at his place of prayer by the Ka'bah, despite the fact that delegations and military detachments had been despatched to Makkah to capture him. Nonetheless, Allah granted him victory over them and defeated whoever else desired his death among the supporters of Yazeed, including his own brother, ‘Umar, whom Ibn az-Zubair beat and imprisoned — an act for which he later became renowned. However, in spite of all this, he was not heralded by the people in the same manner as al-Husain, for the simple reason that al-Husain was regarded as a noble due to his relation as the son of the Prophet's daughter. Even though during that time there was nobody on the face of the earth who was superior to al-Husain, or who could even be considered equal to

him, the entire “Yazidite” state opposed him. In contrast, letters and messages came frequently from al-Iraq inviting al-Husain to go to them.

As the letters began to accumulate and the messengers continued to arrive, the people of al-Traq increasingly urged al-Husain to go to them so that they could pledge their allegiance to him in place of Yazeed bin Mu‘awiyah, since they had not yet pledged allegiance to anyone. Eventually, al-Husain decided to send his paternal cousin, Muslim bin ‘Aqeel bin Abi Talib to al-‘Iraq to determine the nature of the matter and its credibility. Upon departing from Makkah, Muslim passed through al-Madinah in order to obtain two witnesses to take with him on the desolate road. In the middle of their journey, however, one of the witnesses was lost and fled, while the other one died from the harsh conditions of the desert. In due course, Muslim arrived in al-Koofah alone, and upon his arrival he allegedly stayed with a man called Muslim bin ‘Awsajah al-Asadi.

Soon enough, word spread among the people of al-Koofah that Muslim had arrived and so they went to him, pledging their allegiance to al-Husain, as well as vowing to assist him by means of their own selves and their wealth. The number of people who agreed to pledge allegiance to him numbered approximately twelve thousand, which later increased to somewhere around eighteen thousand people. Accordingly, Muslim wrote to al-Husain affirming that he should come, assuring him of the validity of their allegiance and that he would make the necessary arrangements for his arrival in the meantime. Immediately, al-Husain embarked on the journey from Makkah to al-Koofah, which then became widespread knowledge that reached even the governor of al-Koofah, an-Nu‘man bin Basheer, who in turn said: “I do not wage war against whoever does not wage war against me, nor do 1 ambush whoever does not ambush me. ” On the other hand, 'Abdullah bin Muslim bin Shu'bah al-Hadrami went to an-Nu‘man and said to him: “This course of action that you are pursing, O leader, is the course of the weak and feeble. ” He replied: “That is because I am weak in obedience to Allah; do you want me to be one of the strong and great in disobedience to Him?”

Upon hearing of an-Nu‘man’s response, Yazeed gave orders for his dismissal from al-Koofah, which he abruptly decided to merge with al-Basrah under the sole governorship of ‘Ubaidullah bin Ziyad. This drastic move by Yazeed was undertaken primarily for his own protection and security, and even though Yazeed hated ‘Ubaidullah bin Ziyad who he originally planned to dismiss from al-Basrah. he ended up entrusting him with authority over both al-Basrah and al-Koofah, as was the Will of Allah.

Soon after, Yazeed wrote to Ibn Ziyad, saying: “When you arrive in al-Koofah, seek out Muslim bin ‘Aqeel and suppress him by either killing or humiliating him. ” Accordingly, lbn Ziyad travelled from al-Basrah to al-Koofah where he resided at the royal palace. Once he had established his authority there, he then sent a slave called Ma'qil of the Banu Tameem tribe with three thousand Dirhams, destined for the city of Hims (in central Syria) so that Ma'qil could take the money to the house in which Muslim bin ‘Aqeel was taking the pledges of allegiance from the people. He was to say that he had come to offer his pledge in order to gain access. On arriving there, Ma‘qil offered his pledge and so was let in to see Muslim bin ‘Aqeel, who subsequently kept him there for a number of days until he demonstrated his sincerity. After that, the slave left from there and returned to ‘Ubaidullah and informed him of the whereabouts of the house and its occupiers.

Meanwhile, Muslim bin ‘Aqeel moved to the house of Hani’ bin ‘Urwah al-Muradi, and then a second time to the house of Shareek bin al-A‘war, one of the senior chiefs who had been informed that ‘Ubaidullah was pursuing him. Upon hearing this he sent a message to Hani’ saying: “Send Muslim bin ‘Aqeel to me so that he may kill ‘Ubaidullah in my house if he happens to come here looking for him. Thus, he was sent to Shareek who said to Muslim: “Go and stay in the tent outside so that when ‘Ubaidullah comes in, I will ask for some water to be fetched, which will be my cue to you to come in and kill him. ” Sure enough, ‘Ubaidullah arrived at the house of Shareek and sat down on his couch, at which

point Shareek shouted: “Bring me some water to drink. ” Reluctant to take action, Muslim backed down from killing him and as a slave girl entered the tent with a small jug for the water, she found Muslim in a nervous state and so quickly ran out. Shareek repeated his instruction three times, at which point ‘Ubaidullah quickly realised that he was being set up and signalled to his guard that they should leave immediately, which they did. It follows that Shareek said to Muslim: “What prevented you from coming in and killing him?” He said: “1 heard a Hadeeth in which the Messenger (Peace and Blessings of Allah be upon him) said: ‘Faith has prevented treacherous assassination. A believer does not commit treacherous assassination. ’ Thus, 1 detested the idea of conniving to kill him in your house. ” At this, Shareek said: “Even if you had killed him while sitting in the palace, nobody woidd have prepared him for that, but you would have settled al-Basrah’s affairs. Had you killed him, you would have killed an insolent oppressor. ”

It had been alleged by some that ‘Ubaidullah went back to the house of Shareek bin al-A‘war while Muslim bin ‘Aqeel was there and attempted to kill him, although Hani’ did not permit them to enter his house. The chiefs subsequently took Hani* bin ‘Urwah before ‘Ubaidullah bin Ziyad, upon which Ubaidullah turned to the judge, Shuraih, and quoted the saying of a poet (in al-Wafir poetry):

"I want his life and he wants my death,

Your friend desires that you excuse him.

After Hani’ had greeted ‘Ubaidullah, he said: “O Hani ! Where is Muslim bin ‘Aqeel?” Hani’ replied: “I do not know. ” So ‘Ubaidullah said: “Bring him to me. ” Hani’ replied: “By Allah! If he were under my feet I would not lift them up. ” ‘Ubaidullah then ordered his men to draw Hani’ near to him, which they did and then ‘Ubaidullah struck him in the face with a spear until he gave him a head wound and a broken nose. Hani’ then reached for the sword of ‘Ubaiduilah’s guard to stab him with it but he was pushed away, at which point ‘Ubaidullah said: “Allah has made your blood lawful to me because of your provocation. ” Then he ordered his imprisonment.

When news of this reached Muslim bin ‘Aqeel, he mounted his steed while shouting the war cry: “O Mansoor! Die! ”In doing so, he rallied together some forty-thousand supporters from al-Koofah, including the likes of al-Mukhtar bin Abu ‘Ubaid and ‘Abdullah bin Nawfal bin al-Hanth, who aligned themselves to his right and his left as they advanced against ‘Ubaidullah. When Muslim arrived at the palace gates he stood before it with his army, as the tribal leaders who were with ‘Ubaidullah in the palace looked out from the window urging their people (who had joined Muslim) to desist, and warned and threatened them if they did not.

Following this, ‘Ubaidullah went out in the company of some of the leaders and commanded the people to return to al-Koofah and desert Muslim bin 'Aqeel, which they did. The people slowly started abandoning him, leaving him one by one until just five-hundred supporters remained, but soon even this number fell to three-hundred and then, in the end, a mere thirty men. As the Maghrib (sunset) prayer was due, Muslim went away to lead his remaining supporters in prayer, after which they were to set out in the direction of the palace gates. However, to Muslim's dismay, a further ten men withdrew, followed by a second lot of ten and then another, until he stood alone with no one to show him the way to the palace, which he was unable to find on his own.

As he came across a door, lie entered and made his way down the path to find a woman, who it is said was called Taw‘ah. He said to her: “I am Muslim bin ‘Aqeel. These people have lied and deceived me. ” She replied: “Are you Muslim?” He answered: “Yes. ” She said: “You may enter”, as she led him into one of the rooms of her house. Her son, having seen her go in and out of the house numerous times, asked: “What is happening?” As he pleaded with her to tell him, she informed him of Muslim’s presence after warning him not to tell anyone, upon which he went to lie down, not speaking to anyone until the next morning.

‘Ubaidullah came out from the palace in the company of the leaders and noblemen to address the people to request them to seek out Muslim bin ‘Aqeel and hand him over. That morning, when the son of the old lady in whose home Muslim had stayed saw ‘Abdur-Rahman bin Muhammad bin al-AslTath, he revealed to him that Muslim bin ‘Aqeel was staying at their house. Immediately, ‘Abdur- Rahman went to his father who was sitting with Ibn Ziyad and said to him: “What is it that brings you here?” He then gave him the news, at which point Ibn Ziyad said, as he prodded him with his rod: “Get up and bring him to me within the next hour. ”

At the same time, Ibn Ziyad sent out ‘Amr bin Huraith al-Makhzoomi at the head of approximately seventy or eighty horsemen. Completely unaware that they were surrounding him, Muslim did not realise he was being attacked until they set the surrounding area of the house on fire. When they entered upon him, Muslim jumped up in bewilderment and as he went to draw his sword on them, he cut his own lips with it. As they launched rocks at him, he was able to withstand their attack and fought back remarkably, until he killed them all. Soon after that ‘Abdur-Rahman arrived and offered him security as he stretched out his hand to him and mounted him on his mule after having disarmed him of his sword. When Muslim realised he was not carrying (his sword), he began to cry as at that point his death had become apparent to him. Giving up all hope, he said: “To Allah do we belong and to Him we shall return. ”

Being certain of his impending death, Muslim turned to Muhammad bin al-Ash‘ath and said: “If it is possible for you to send word on my behalf to al-Husain instructing him to go back, then do so. ” Despite Muhammad bin al-Ash‘ath complying with his request, al-Husain failed to believe the messenger even though he testified that everything he said was true.

As Muslim entered upon Ibn Ziyad, he did not offer greetings of peace, because of which al-Harasi said to him: “Do you not send peace on the Ameer (leader)?” He replied: “No. If he insists on killing me then there is no obligation on me to offer him greetings of peace, though if he does not want to kill me then I will send many salutations of peace upon him. ” Ibn Ziyad then approached him and said: “Allah will surely kill me if I do not kill a murderer who no one in Islam has yet killed to keep him away from the people. ” Muslim replied: “As for you, you have the most right in Islam to do what has not been done before. As for you, you cannot allow an evil murderer, a malicious example and an evil way that resembles the conduct of your forefathers and the ignorant to prevail. ” At this, Ibn Ziyad began to vilify him, Husain and ‘Ali, while Muslim stood in silence, without responding or recanting.

After completing his tirade against them, Ibn Ziyad said: “I will certainly kill you. ” Muslim replied: “Is that so?” He said: “Yes. ” So Muslim asked: “Then allow me to make some requests to some of my people. ” Ibn Ziyad said: “Go ahead”, at which point Muslim looked around at those who were sitting in his presence, amongst whom was ‘Umar bin Sa‘d bin Abi Waqqas. Muslim said to him: “You and I are related therefore I require something from you that is a private matter. I have a debt in al-Koofah amounting to seven-hundred Dirhams that I want you to repay for me. Take my body from Ibn Ziyad and bury me, then seek out al-Husain, as I have written to him informing him that the people here support him and so I am certain that he will be determined to make his way here. ” ‘Umar then stood up and conveyed to Ibn Ziyad what had been said to him, upon which Ibn Ziyad authorised him to fulfill all of Muslim’s requests.

Ibn Ziyad then ordered that Muslim bin ‘Aqeel be taken up to the highest part of the palace, during which he kept extolling the greatness of Allah, saying the words “La llaha illallah” (there is no one worthy of worship but Allah), glorifying and seeking the forgiveness of Allah, and sending prayers and peace upon the Angels of Allah. Subsequently, Muslim was executed by beheading, supposedly at the hands of
Bukair bin Humran who brutally threw his head followed by his body down to the lowest part of the palace. Hani' bin ‘Urwah al-Madhhiji was also charged with the same sentence and was therefore beheaded publicly in the Sooq ul-Ghanam (Market of Sheep). Both their heads were sent to Yazeed bin

Mu‘awiyah in ash-Sham accompanied with a letter to explain what had happened.

Muslim bin ‘Aqeel departed from al-Koofah on a Tuesday, eight days past of Dhul-Hijjah, while others state it happened on a Wednesday, nine days past of Dhul-Hijjah, coinciding with the Day of ‘Arafat (9 Dhul Hijjah; the day pilgrims gather in the plains of Arafat during the rites of Hajj) of the sixtieth year. This occurred just one day after al-Husain had left Makkah for al-Traq, having left al-Madinah to go to Makkah on Sunday, two nights before the end of the month of Rajab of the sixtieth year. He entered Makkah on a Friday night, three days past Sha‘ban, where he spent the rest of the month as well as that of Ramadan, Shawwal and Dhul-Qa'dah. Following this, he left Makkah eight days into the month of Dhul-Hijjah on Tuesday, specifically on the Day of Tarwiyah (lit. ‘watering’; 8 Dhul Hijjah, one of the days marking the rites of Hajj).

A Description of al-Husain's Departure and an Account of What Later Happened to Him

When al-Husain received a series of letters from the people of al-Traq, he began to correspond with them frequently until he finally resolved to leave Makkah during the days of Tarwiyah (watering) in order to go to them. The people of Makkah, however, were concerned for his safety and cautioned him against going, pleading with him to stay in Makkah. Ibn 'Abbas is reported to have said: "Al-Husain bin 'Ali sought my counsel concerning his departure, so I said to him: 'If it were not for people despising me for it, I would have held you by your head and stopped you from leaving. ' His reply to me was: 'To be killed in such and such a place is more beloved to me than being killed in Makkah. ' It was his response to what I had said that gave me some solace after that. "

Ibn 'Abbas then left as Ibn Zubair entered and said to him: "I do not know why you want to leave us for that nation when we are the sons of the Muhajireen (Emigrants) and they are without any leading personalities. Tell me, what is it that you want to do exactly?" Al-Husain said: "By Allah! 1 have been questioning myself over going to al-Koofah since my band of supporters started writing to me, and so I decided to honour them with my visit after performing Istikharah (guidance prayer; seeking the counsel of Allah through prayer and supplication). " Ibn Zubair replied: "If I had a band of supporters like yours, I would not want to give them such an honour. " Later that evening, or the following day, Ibn 'Abbas went to see al-Husain once again and added: "O my paternal cousin! I want to have patience although 1 cannot endure it, for I certainly fear your death. Verily, the people of al-Iraq are a treacherous nation, therefore do not be deceived by them. Stay in this country until the people of al-Traq have expelled their enemies, then go to them; or if not, go to Yemen, as they too have a citadel and a nation, and they will not refuse to support you. Keep your distance from the people of al-Traq, just write to them and let them know of your requests, as I believe if you do this then you will get what you want. " Al-Husain answered: "O my cousin! By Allah, I know that you are a compassionate and sympathetic advisor, however, I am determined to go. " Ibn 'Abbas said to him: "If it is necessary that you go then do not take your children and wives, as by Allah, I fear that you will be killed like 'Uthman, while his wives and children were watching him. " Ibn 'Abbas then asked: "Have you decided to appoint Ibn az-Zubair as your successor over al-Hijaz? For by Him besides Whom there is no deity worthy of worship, if I knew that you were going to do that I would have taken you by your hair and forelock and made sure we concurred that the people would obey me and that you put me in charge. " Once Ibn 'Abbas left al-Husain, he encountered Ibn az-Zubair to whom he said: "Your appointment has been determined, O Ibn az-Zubair", who said:

"What is a skylark in a flourishing place?

You are free and safe to lay eggs and tweet;

Peck as you wish and wherever you wish.

Ibn 'Umar stated that he was in Makkah when lie heard that al-Husain bin 'Ali had left for al-Traq and so he went to catch up with him, which he did after having travelled for three whole nights. At that point, he said to him: "Where do you want to go?" Carrying some scrolls and letters, al-Husain said: "Al-Traq. These are their scrolls and letters. " So Ibn 'Umar said: "Do not go to them", but al-Husain refused. Ibn 'Umar then said: "I will narrate a Hadceth to you. Once, Jibreel came to the Prophet (Peace and Blessings of Allah be upon him) and made him choose between the world and the Hereafter, so he chose the Hereafter and to never return to the world. You are a part of the Messenger of Allah (Peace and Blessings of Allah be upon him) and, by Allah, no one has ever neglected or resisted you and Allah has never dissuaded anyone from you (the family of the Messenger (Peace and Blessings of Allah be upon him)) except for that which was better for you. " Despite having said this, al-Husain still refused to go back. Ibn 'Umar said that after that, he hugged him and started to cry, saying: "I call on Allah to protect you from

death. ”

Bishr bin Ghalib is reported to have said that Ibn az-Zubair said to al-Husain: "Where do you want to go, to a nation who murdered your father and defamed your brother?” So he said: "To be killed in such and such a place is more beloved to me than to be deemed unlawful (i. e. in Makkah). "

Abu Sa'eed al-Khudri stated: “I was overwhelmed by al-Husain leaving so I said to him: ‘Fear Allah for yourself, hold fast to your house (i. e. the family of theProphet (Peace and Blessings of Allah be upon him)) and do not abandon your leadership.

Jabir bin ‘Abdullah said: “When I spoke to al-Husain, 1 said to him: ‘Fear Allah and do not allow the people to fight one another, for by Allah, you will not be commended for what you seek to do', so he renounced me. ”

'Amrah bint ‘Abdur-Rahman wrote to al-Husain out of concern for what he intended to do, enjoining him to be obedient and to stick by his community, informing him that if he were to go ahead with this then he would lead to his own destruction. She said: “I witnessed that ‘A’ishah (May Allah be pleased with her) said that she heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: ‘Al-Husain will be killed in the land of Babel. When he read the letter, he said: “My destruction is therefore inevitable and will happen. ”

Another account states that before al-Husain set off to al-Madinah, those people from the Banu Abdul-Muttalib tribe who were to accompany him on his journey were sent ahead of him. They numbered nineteen men, women and children from his siblings, offspring and wives. Muhammad, the son of al-Hanafiyyah, followed them after meeting al-Husain in Makkah and warned him that he should not travel on that particular day; however, al-Husain refused to take his advice.

The people of al-Traq sent to al-Husain messengers and letters of invitation, upon which he, his family and sixty of his associates from al-Koofah set out to go to them. This took place on a Monday on the tenth day of Dhul-Hijjah. It follows that Marwan wrote to Ibn Ziyad stating: “Al-Husain bin ‘Ali is on his way to you. He is al-Husain, the son of Fatimah, daughter of Messenger of Allah (Peace and Blessings of Allah be upon him) and, by Allah, He has not given anyone else more beloved to us than al-Husain. Be sure to prepare yourself to say and do the right thing, do not let the public forget him, and do not let him be the last to be mentioned or greeted. ”

'Abdullah bin Sulaim al-Asadi and al-Madhri bin al-Mushma‘ill al-Asadi are reported to have said: “Al-Husain circumambulated the House (Ka'bah), performed the seven circuits between as-Safa and al-Marwah (two hills located in the Masjid al-Haram, the Holy Sanctuary in Makkah), cut his hair, completed his ‘Umrah (minor Pilgrimage) and then headed for al-Koofah, while the rest of us headed towards Mina.

Abu Mikhanaf narrates in his first account that al-Farazdaq encountered al-Husain while he was on the road, whereupon he offered him greetings of peace and said: “May Allah fulfil your wishes and aspirations, just as you want them to be. ” Then al-Husain asked him about the affairs of the people and what was ahead of him, so he said: "The hearts of the people are with you, while their swords are with the Banu Umayyah tribe. The decree will descend from the Heavens and Allah will do what He wills. ” Al-Husain replied: “You have spoken the truth. The matter is with Allah, before and after, He does what He wills and everyday our Lord is engaged in some affair. ”

Twenty-seven days before his execution, Muslim had written to al-Husain stating that a leader should not

tell a lie to his people, that the people of al-Koofah were with him and that he should set out upon reading his letter, which he closed by offering him salutations of peace. Qais bin Mus-hir as-Saidawi subsequently came forth with al-Husain’s letter, whereupon he ascended the pulpit and began to praise and glorify Allah. He then said: “O people! Indeed, this is al-Husain bin ‘Ali, the best of all Allah’s creation. He is the son of Fatimah, the daughter of the Messenger of Allah (Peace and Blessings of Allah be upon him), and I am his messenger to you. ” He then went on to say that al-Husain had departed from the centre of Dhur-Rummah in al-Hijaz, and that they should respond and listen to him and obey him. He then cursed ‘Ubaidullah bin Ziyad and his father and sought forgiveness for ‘Ali and al-Hasan. Following his address to the people, Ibn Ziyad ordered him to be taken to the top of the palace tower and beheaded. Other accounts state that he ordered his bones to be broken and to be left for dead. Afterwards, ‘Abdul-Malik bin ‘Umair ai-Lakhmi stood over him and slit his throat, about which he said: “1 wanted to relieve him from suffering any pain. ”

‘Abdullah bin Sulaim al-Asadi and al-Madhri bin al-Mushma‘ill al-Asadi are reported to have said: “Once we had completed our Hajj Pilgrimage, we had no other task to complete except to meet al-Husain and so we went to see him. Al-Husain had passed by a man from Banu Asad tribe whom he spoke to and asked questions before his departure. We later saw that man and so we started to ask him about the people, to which he said: ‘By Allah! I did not leave al-Koofah until Muslim bin ‘Aqcel and Hani' bin ‘Urwah had been executed, prior which I saw them running through the marketplace. ’ When we met with al-Husain, we informed him of what the man had told us and so he remarked: ‘To Allah we belong and to Him we shall return. Some of al-Husain’s companions turned to him and said: “By Allah! You are not like Muslim bin ‘Aqeel, for if you had gone to al-Koofah the people would have got to you sooner. ”

Thus, al-Husain continued on his journey until he reached Zarood (a village not far from Samarqand) where received news of the death of the messenger he had sent with his letter to the people of al-Koofah after he had set out from Makkah and arrived in Hajir. Husain proclaimed: “Our followers have disgraced us! Therefore whoever among you wishes to go back then you may do so and there will be no blame on the one who does so, as we cannot offer him protection. ” At that point, the people began to disperse in all directions until only those companions who had set out with him from Makkah remained. It follows that just before daybreak, he ordered two of his servant boys to fetch him some water to drink and to fdl up some to take with him on his journey, after which he embarked on his way until he came to the centre of al-‘Aqabah where he stationed himself.

Yazeed ar-Rishk narrated that someone who reported to have seen al-Husain said: “I saw a tent pitched in the ground within the waterless desert, so I said: ‘To whom does this belong?’ They said: ‘This belongs to al-Husain. ’ Then I went to the tent where I found a Shaikh (old man) reciting the Qur’an with tears flowing down his cheeks and beard. 1 said: ‘By my father and mother! O son of the daughter of the Messenger of Allah (Peace and Blessings of Allah be upon him)! What brings you to stay in this country and within this waterless desert in which no life exists?’ He replied: ‘These are the letters that the people of al-Koofah sent to me and it seems that I will not see them without being killed. However, if they choose to do that then they will not invoke the sanctity of Allah except that it will be violated, as Allah will burden them with a ruler who will degrade and humiliate them until they become the scum of the Ummah (nation). “’It is also narrated that al-Husain said: “By Allah! They do not invite me other than to suck out the blood from inside me, and if they do this, Allah will certainly afflict them with a ruler who will make them the lowest scum of the Ummah. ” He was killed in Neenawa (Nineveh) on the day of ‘AShoora (the tenth day of the first Islamic holy month of Muharram) in the sixty-first year.

Shihab bin Khirash narrated on the authority of a man from his community who said: “I was assigned to the army that had been dispatched by Ibn Ziyad to fight against al-Husain. We were four-thousand strong and it was as we engaged in battle that I first encountered al-Husain for myself. He had black hair and a black beard, and I said to him: ‘Peace be upon you, O Abu ‘Abdullah! ’He said: ‘Peace be upon you too’

in a kind of nasal tone, then he said: 'Some mysterious people from amongst you have been with us since last night', i. e. he was referring to thieves. ”

Abu Ma'shar reported on the authority of some of his elders that when al-Husain arrived in Karbala’, he said: “What is the name of this land?” They replied: “Karbala. He said: “‘Karb’ (suffering) and ‘bala’ (affliction). ’’‘Ubaidullah bin Ziyad sent out ‘Umar bin Sa‘d against al-Husain who said to him: “O ‘Umar! Choose one of three options: either that you leave and go back to wherever you came from; or if you refuse to do that then take me to Ibn Ziyad and put my hand in his and let him judge me according to what he sees; or if you refuse to do either of these things, then you leave me no choice but to fight you until my death. ” At that point, ‘Umar sent Shamir bin Dhul-Jawshan to Ibn Ziyad with the message, who then sent him back with his reply, saying: “There is no option other than for you to relinquish your rule. ” Al-Husain remarked: “By Allah, I am not prepared to do that. ” Consequently, ‘Umar steadily proceeded towards him with Shamir bin Dhul-Jawshan, to whom Ibn Ziyad had said: “Let ‘Umar proceed to fight al-Husain, but if al-Husain kills him then you take his place and then you will be entrusted with leadership. ” ‘Umar was backed by almost thirty men comprising the prominent people of al-Koofah. At that point, al-Husain’s associates said to them: “The son of the daughter of the Messenger of Allah (Peace and Blessings of Allah be upon him) has proposed three options to you, therefore will you not agree to any of them?” For this reason they decided to switch sides to fight alongside al-Husain.

Husain is reported to have said: “I was informed by Sa‘d bin ‘Ubaidah about the killing of al-Husain who said to me: ‘I saw al-Husain wearing a loose Jubbah (long outer garment). A man, supposedly ‘Amr bin Khalid at-Tuhawi, shot an arrow at him and as I looked to see where the arrow had struck, I saw that it was caught in al-Husain’s Jubbah.

When al-Husain’s head was brought to Ibn Ziyad it was placed between his hands, after which he started to prod at his nose with a stick and say: “Abu ‘Abdullah, certainly you had hair that was a mixture of black and grey. ” It is said that when al-Husain’s wives, children and family were brought to Ibn Ziyad, he said: “The best thing that al-Husain did was to order them to reside in an isolated place to where he would send them their means of livelihood to pay for their expenses and clothing. ”

The servant of Mu‘awiyah bin Abu Sufyan is reported to have said: “When Yazeed came with al- Husain’s head and placed it in his hands, I saw Yazeed crying and he said: ‘If there had been any relationship between Ibn Ziyad and al-Husain then he would not have done this (referring to Ibn Ziyad).

Also in this year, 'Amr bin Sa'eed bin al-‘As led the people on the Hajj Pilgrimage.

Upon Entering the Sixty-First Year

This year notably commenced with al-Husain bin ‘Ali’s journey to al-Koofah, where he was later killed on the day of ‘AShoora’ (the tenth day of the holy month of Muharram) also in this year.

A Description of His Murder

Based on the Accounts of the Communities Involved in this Affair, Not According to the Claims of those Bias Partisans who Lie and Make False Accusations

‘Abdullah bin Sulaim al-Asadi and al-Madhri bin al-Mushma‘ill al-Asadi are reported to have said: “When al-Husain was due to embark on his journey, he told two of his servants just before dawn to fetch him some water to drink and to take with him for the road. They then set off at daybreak. ”

Al-Husain took the road left until he decided to halt at his desired location where he gave orders for his tent to be pitched, and it was pitched accordingly. Soon after, a thousand horsemen led by al-Hurr bin Yazeed at-Tameemi, who formed the vanguard of Ibn Ziyad’s army, arrived at al-Husain’s location and stood facing him on the horizon. Al-Husain therefore ordered his companions to quench their thirst and water their horses, including the horses of their enemies.

When the time for the Zuhr (noon) prayer commenced, al-Husain emerged from his tent wearing an Izar (lower body wrap-like garment), Rida’ (upper body wrap-like garment) and sandals to deliver a sermon to the people until the call to prayer was established. Then Husain said to al-Hurr and said: “Do you want to lead your companions in prayer?” He said: “No, 1 would rather you lead the prayer and we pray behind you. ” Thus, al-Husain offered the prayer with them and then went back into his tent. When the time for ‘Asr (afternoon) prayer arrived, al-Husain came out and led the people in prayer again, after which he was brought two saddle bags full of letters, which he spread out in his hands and read a number of them. At that point, Al-Hurr said: “We are not like those people who write to you concerning a matter. In fact, we were commanded to meet you in person and to not part from you until we have taken you to ‘Ubaidullah bin Ziyad. ” So al-Husain said: “Death is closer to you than that. ” Al-Hurr therefore said to him: “I was not ordered to kill you but instead to not separate from you until I take you to Ibn Ziyad in al-Koofah. If you refuse, then you should take a road that neither leads you to al-Koofah nor takes you back to al- Madinah. Then you may write to Yazeed yourself and I will write to Ibn Ziyad, and perhaps Allah will grant me livelihood and good health for undergoing something for your sake. ”

Hence, al-Husain took the road left leading to al-'Adheeb and al-Qadisiyyah while al-Hurr bin Yazeed travelled alongside him as he said to him: “O Husain! 1 make you mindful of Allah, as I swear if you go into battle you will either kill or be killed. ” So al-Husain said: “So it is death that you fear for me? Rather, I say that which the brother of al-Aws said to his paternal cousin when he encountered him wanting to serve the Messenger of Allah (Peace and Blessings of Allah be upon him). His cousin asked him: “Where are you going, to be killed?” He replied (in at-Taweel poetry):

“I will proceed; death is not shame fid for a young man

If his intentions were truly to he a Muslim warrior.

He compared himself with righteous men

And so detached himself from fear as he lived and led the way. ”

When al-Hurr heard that from him, he decided to desist and led his associates in the direction of

‘Udhaibul-Hijanat. There, they encountered four individuals who had arrived from al-Koofah having believed al-Husain based on the conviction of a man known as at-Tirimmah bin ‘Adiyy, who had proclaimed aloud while riding his horse {in ar-Rajaz poetic meter):

"O... my she-camel! Do not he afraid of my suppression

And be prepared before the dawn

To carry the best travellers on the best journey

For you will he oriented towards beneficent descent.

The noble, glorious and tolerant.

God has brought him to execute the optimal deed

May God protect him f orever and ever.

Upon hearing this, al-Hurr had wanted to come between them and al-Husain but al-Husain prevented him from doing so. The group of four then approached al-Husain w ho said to them: “Tell me about the people you have come from. ” So Mujammf bin ‘Abdullah al-‘A’idhi, one of the four men, said: “As for the distinguished amongst them, they are the most mindful of you. With regard to the rest of the people, their hearts go out to you and their swords will tomorrow be a source of fame for you. ”

Following this, at-Tirimmah bin ‘Adiyy said to al-Husain: “Look at what you have. I do not see that you have anyone except this insignificant small band of supporters and I see those people who agree with you being suited to those who are with you. Al-Koofah is replete with horses and armies, therefore how do you think you will fare with them?! implore by Allah that if it is possible for you to not go to them then do not, and if you want to stay in a land which Allah has made impenetrable until you have decided then come with me and I will take you to our impassable mountains. ”

Al-Husain said to him: “May Allah reward you”, however he did not take recourse to his advice and so at-Tirimmah bid him farewell and al-Husain departed. When it was night, he ordered his two servant boys to quench their thirst and then once he had relaxed, he set off while he was still drowsy and so he fell asleep. When he woke up, he said: “To Allah we belong and to Him we shall return. Ail praise belongs to Allah, the Lord of the Worlds. ”

He took the left road in his journey until he came to Neenawa (Nineveh) where a riding man came towards al-Koofah with a bow on his shoulder. The man greeted al-Hurr bin Yazeed, although he did not greet al-Husain, and then presented al-Hurr with a letter from Ibn Ziyad which stated that he should divert al-Husain on his journey to al-Traq, to a town in which there was no fortress until Ibn Ziyad’s associates and soldiers arrived. This took place on a Thursday on the second day of al-Muharram of the sixty-first year. The following day, ‘Umar bin Sa‘d bin Abi Waqqas advanced with an army of four thousand men which Ibn Ziyad had previously assembled in ad-Dailam in the outskirts of al-Koofah. Ibn Ziyad had issued the instructions to them: “Advance towards al-Husain and once you have annihilated him then station yourselves in ad-Dailam. ” At that point, 'Umar bin Sa[4]d attempted to submit his resignation to Ibn Ziyad, to which Ibn Ziyad responded: “If you wish, you may be excused and discharged from your post in this land that has raised you, ” He therefore said: “1 need to contemplate on the matter some more.

‘Umar’s nephew, Hamzah bin al-Mugheerah bin Shu‘bah, later advised him: “Be wary of going to al-Husain as you may disobey your Lord and sever your bonds of kinship. But, by Allah, renouncing the entire authority of the land is better for you than to meet Allah with al-Husain’s blood on your hands. ” So he said: “Indeed, I will do that if Allah wills. ” Subsequent to that, ‘Ubaidullah bin Ziyad warned and

threatened him with dismissal and death, and this was the reason he was compelled to advance against ai-Husain.

To begin with, ‘Umar bin Sa‘d’s associates denied water to al-Husain associates, a strategy that forced al-Husain to propose a meeting with ‘Umar bin Sa‘d between the two armies. Thus, they both turned up with approximately twenty horsemen on each side and spoke for a long time until part of the night had passed, while nobody else knew what had been said. ‘Umar then wrote to ‘Ubaidullah regarding the meeting, about which he said: “Yes, I accept, ” At that point, ash-Shamir bin Dhul-Jawshan stood up and protested: “No, by Allah! He and his associates seek to seize your office of power. ” ‘Ubaidullah therefore delegated ash-Shamir bin Dhul-Jawshan to the battlefield while saying to him: “Go and if al-Husain and his associates have come to claim my authority then command ‘Umar bin Sa‘d to battle against them and if he hesitates then decapitate him. If you do that then you will be made the commander of the people. ”

When ash-Shamir bin Dhul-Jawshan presented ‘Umar bin Sa‘d with ‘Ubaidullah bin Ziyad’s letter, ‘Umar said: “May Allah do away with your home and defile what you came here for. By Allah! I believe that you dissuaded ‘Ubaidullah bin Ziyad from the three options al-Husain requested you to propose to him. ” Following this, ‘Umar bin Sa‘d shouted to his army: “O horsemen of Allah, gallop and rejoice! Ride and advance towards them after Salat ul-‘Asr (afternoon prayer) on this day of ours! ”

Meanwhile, al-Husain was sitting in front of his tent, reclining with his sword clutched in his hands. He had just started to doze off when his sister, Zainab, heard the shouting and so she hastened to wake him up. Once he became fully alert, he said: “I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) in my dream and he said to me: ‘You are coming to us. ' Upon hearing this, Zainab struck her face in lamentation and said: “Woe to us! “He said: “There is no woe to you, O sister! Be at ease, the Most Merciful has compassion on you. ” His brother, al-‘Abbas bin ‘Ali, then came to him and said: “O brother! The people have come for you. ” He said: “Go and find out what you can from them. ” So he went in the company of approximately twenty horsemen and said: “What do you want?” They said: “We have come by the order of the Ameer. Either you acknowledge his authority or we will wage war against you. ” So he said: “Retreat so that I may go to Abu ‘Abdullah and inform him about this. ”

When aI-‘Abbas returned, al-Husain said to him: “Go back and deter them this evening so that we might pray, seek forgiveness and supplicate to our Lord tonight, for Allah knows that I love to pray to Him, recite His Book, seek His forgiveness and supplicate to Him. ’’ Hence, al-Husain spent the first part of the night bequeathing his will to his family and delivering a sermon to his companions. He then praised and glorified Allah and sent the most eloquently articulated prayers on the Prophet (Peace and Blessings of Allah be upon him), following which he said to his companions: “Whoever would like to return to his family on this night of his then he has my permission, for these people certainly want me. ” They said in response: “Then the people will say that we abandoned our Shaikh (religious leader; elder), our master and the tribe of our great paternal uncles! We did not shoot arrows with them nor did we thrust spears with them nor did we strike swords with them seeking the life of this world, so no, by Allah, we will not leave. On the contrary, we will assist you with our own selves, our wealth and our families, and we will fight with you until we return your rightful place to you. May Allah make living shameful and ugly once you arc gone, ”

‘All bin al-Husain, “Zainul-‘Abideen”, is reported to have said: “I was one of those sitting down on the evening before my father was killed. As my paternal aunt, Zainab, was giving me medical treatment, my father and his companions withdrew into his tent all of a sudden. Huwayy, Abu Dharr al-Ghifari’s servant, was in my father’s presence as he mended and tended to his sword, when my father said:

‘As time proceeds you are not befriended.
How many friends, in the morning and afternoon.

Over those who pursue you, do you really have?

Time is not satisfied with alternatives.

Affairs are nothing but complicated.

All beings are to traverse this path.

He repeated himself two or three times until I memorised it myself and understood what he wanted. The tears choked me whenever I repeated them and so I remained silent. I knew that some affliction was going to befall us and as for my aunt, she was overcome by sorrow until she could not bear it anymore, then she said: ‘He bereaves me by his death and deprives me of life today. Let my father and mother be sacrificed for you, O Abu Abdullah! Have you put your life at risk?’ She then slapped her face in lamentation, tore the front of her garment as a sign of mourning and fell to the floor. Al-Husain therefore went up to her, poured water on her face and said: *0 sister! Fear Allah, be patient and console yourself w ith the solace of Allah. ’He then forbade her from doing anything like that after his death. ”

Once ‘Umar bin Sa‘d had finished praying as-Subh (the morning prayer) with his companions on the Friday -- while others maintain it was on Saturday — on the day of ‘AShoora’ (the tenth day of Muharram), he got up and prepared for battle. At the same time, al-Husayn prayed with his companions, all together constituting thirty-two horsemen and forty foot-soldiers, who he subsequently organised into row's after they had set up their military base out of sight, as did ‘Umar and his army. In addition, al-Husain ordered that his men dig a trench behind their base, toss firewood, timber and cane into it and then set it on fire to obstruct access to their base from behind; and these were the settings of this battle. Furthermore, al-Husain avoided entering the tent that had been pitched for him, except when he went in to wash from time to time, but he otherwise stayed clear of falling into the trap of being caught in there. He would also enter to scent himself with Misk (musk) quite frequently and others would do so after him.

It follows that al-Husain mounted his horse, took up a Mus-haf (Arabic copy of the Qur’an), in his hands and then approached the people with it raised high, calling: “O Allah! You are my trust during agonising times and my hope during every hardship. ” He then said: “O people! Carry me off and return me to my asylum in the ground! ’’They said: “What prevents you from conceding to the authority of your paternal uncle’s tribe?” He replied: “May God grant me refuge from degrading myself to them or endorsing the avowal of a slave. Worshippers of Allah: “Moosa (Moses) said (what means): [‘Verily, I seek refuge in my Lord and your Lord from every arrogant person who believes not in the Day of Reckoning! ”’] [Ghafir, 40: 27]. His riding camel was then made to kneel down, after which ‘Uqbah bin Sinfan ordered it to be strung up by the neck.

At that point, ‘Umar bin Sa‘d advanced with his bow and as he shot his arrow, he proclaimed: “Bear witness that 1 was first to shoot at the people. ” Yasar, the servant of Ziyad, and Salim, the servant of ‘Ubaidullah, then went out and shouted: “Who will meet in combat?” Upon obtaining al-Husain’s permission, ‘Ubaidullah bin ‘Umairal-Kalbi then stepped forward and first killed Yasar followed by Salim, who managed to strike ‘Ubaidullah a blow to the left hand that caused his fingers to fly off. That day, the two sides continued to contest against each other until al-Husain’s companions beat the opposition and emerged victorious, primarily due to the strength of their archers and because they fought heroically with no defence other than their swords.

Next, Shamir bin Dhul-Jawshan led the left-wing of his army defended by an immense cavalry force towards al-Husain; the army successfully engaged in battle without Shamir’s intervention. Following this, however, Shamir bin Dhul-Jawshan (may Allah disgrace him) went to the tent of al-Husain and said: ‘"Bring me a torch so that I may blaze whoever dwells herein. ” At that instant, the women began to

scream and came running out and so al-Husayn retorted: “You want to burn my family, so may Allah burn you in the Hellfire!

The time for az-Zuhr (afternoon) prayer had come in and so al-Husain said: “Order them then refrain from battle until we pray. ” A man from among the people of al-Koofah said: “It will not be accepted from you anyway. ” So Habeeb bin Muzahhir shouted back: “Woe unto you! Are your prayers accepted and not those of the family of the Messenger (Peace and Blessings of Allah be upon him)?! "’Infuriated, he said, “Will your prayers be accepted and will not the prayer be accepted from the family of Yasir?” He then attacked Habeeb so aggressively that he was killed amidst the fighting (May Allah have mercy upon them), after which his head was carried off to Ibn Ziyad.

Al-Husain then led his companions in offering the Salat ul-khawf (optional prayer of fear) before they commenced a brutal battle in which al-Husain’s valiant companions went to magnificent lengths to defend him. As Shamir launched an attack on al-Husain’s companions, he shouted:

“Leave God s enemies, leave Shamil·

Who strikes them with his sword without fleeing the battlefield.

The chief member of the Banu Abi Talib tribe from al-Husain's family was his eldest son, ‘Ali bin al-Husain bin ‘Ali, whose mother was Laila bint Abu Murrah bin ‘Urwah bin Mas'ood ath-Thaqafi. He was fatally stabbed by Murrah bin Munqidh bin an-Nu‘man al-‘Abdi because he tried to shield his father from being targeted, which caused ‘Ali bin al-Husain to say:

“lam Ali bin al-Husain bin ‘Ali,

We and Allah s House are the closest to the Prophet.

I swear by Allah that the son of deception will not govern us

You shall see how I will guard my father today.

Once he had been stabbed by Murrah, his men surrounded him and began to cut him into pieces with their swords. Al-Husain invoked: “May Allah kill the people who killed you my son! They challenge Allah in their violation of His injunctions! May ruin befall the world after you go! “Following his murder, ‘Abdullah bin Muslim bin ‘Aqeel, ‘Awn and Muhammad, the sons of ‘Abdullah bin Ja‘far, were also killed.

Al-Husain remained alone for a whole day with no one approaching him as no one not wanted to be charged with his murder, until a man from the Banu Badda’ tribe, who it is said was Malik bin an-Nusair, came to him and struck him on the head with his sword causing it to bleed. He was wearing a cloak, which he tore to bandage his wounded head, although his band quickly filled with blood. So al-Husain said to him: “May you not eat nor drink therein (in Paradise) but may it be that Allah impounds you amidst the Zalimeen (oppressors; wrongdoers). ”

As al-Husain’s thirst intensified, he desperately tried to obtain some water from the River Euphrates to drink but to no avail. Soon afterwards, a man, supposedly Husain bin Numair, shot an arrow that struck al-Husain in his throat, although it did not kill him. Holding his neck to prevent the blood from gushing out of his it, he then raised his bloody hands to the sky and supplicated: “O Allah! Give them their retribution many times over, kill them wherever they may be and do not leave a single one of them on the earth! ”He continued to supplicate in this manner.

Nobody else stepped forward to execute al-Husain’s murder and so Shamir bin Dhul-Jawshan shouted: “Proceed! What are you waiting for? Do you want them to kill you and bereave your mothers of their sons?” Immediately, his men raced towards al-Husain and began to attack him from all angles. The man who actually stabbed al-Husain with a spear and caused him to fall to the ground was called Sinan bin Anas bin ‘Amr an-Nakha‘i, who then dismounted his horse, slit al-Husain’s throat and pierced him through the head, which he then severed and handed over to Khawali bin Yazeed. On the other hand, some sources indicate that was Shamir bin Dhul-Jawshan himself who murdered al-Husain.

They said that Sinan bin Anas went up to the entrance of ‘Umar bin Sa'd’s tent and shouted at the top of his voice.

“Overload my mount with silver and gold

For it was I who killed the masked king

Who was the best fathered and mothered amongst the people

And who possessed the best ancestry and lineage of all.

‘Umar bin Sa‘d shouted: “Enter”, and when Sinan bin Anas went in, ‘Umar flogged him with a whip and said: “Woe unto you, you crazy man! By Allah, if Ibn Ziyad were to hear what you are saying he would break your neck! ”

Seventy-two of al-Husain’s companions were killed in the battle and were buried by the people of al-Ghadirah (a neighbouring town of al-Koofah near to Karbala’) belonging to the Banu Asad tribe a day after the onslaught (may Allah bestow His mercy and blessings on them).

Al-Hasan al-Basri is reported to have said: “Sixteen other men were killed with al-Husain, all of whom were from his Ahl ul-Bait (members of his family). It is said that ‘Umar bin Sa'd commissioned ten horsemen to trample on al-Husain with their horses on the day of the battle until his body was stuck to the ground, while hishead was sent with Khawali bin Yazeed al-Asbahi to Ibn Ziyad. It is said that he also took the heads of al-Husain’s companions with him, which is in fact a widely recognised opinion. The number of heads therefore amounted to seventy-two and this figure does not include all those who were killed without having their heads’ severed. Once the heads were delivered to Ibn Ziyad, he sent them to Yazeed bin Mu’awiyah in ash-Sham (the Levant).

Anas is reported to have said: “’Ubaidullah bin Ziyad was brought the head of al-Husain and it was put in a tray, Ibn Ziyad started to play with it with a stick and commented on al-Husain’s handsome features. So Anas said: ‘Al-Husain resembled the Prophet (Peace and Blessings of Allah be upon him) more than the others did. ’Anas added: ‘Al-Husain’s hair was dyed with Wasmah (a kind of plant used as dye).

Anas is also reported to have said: “When al-Husain’s head was brought to ‘Ubaidullah bin Ziyad, he started to prod and play with al-Husain’s nose and mouth with a stick and commented on his good looks. So I said: ‘By Allah! Indeed, I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) kiss where you are poking your stick’, which made ‘Ubaidullah feci uneasy. ”

In another tradition, at-Tirmidhi reports that ‘Umarah bin ‘Umair narrated: “When the heads of Ubaidullah bin Ziyad and his companions were brought, they were stacked in the mosque at ar-Rahbah.
So I went to see them and the people were saying: ‘It has come, it has come! ’And behold there was a snake going between the heads, until it entered the nostrils of ‘Ubaidullah bin Ziyad, and it remained there momentarily, then left and went until it had disappeared. The people then said again: ‘It has come, it has come! ’ So it did that two or three times” (Dha‘eef, i. e. weak narration).

Qasim bin Bukhait is reported to have said; "When al-Husain's head was placed in Yazeed bin Mifawiyah's hands, he started to play with his mouth with a stick. He then said: "Both this (i. e. the head) and us are like what al-Husain bin al-Humam al-Murri said in his poem (in at-Taweel poetic meter):

'Women can bring the noses of venerated men down,

They were impious tyrants.

Abu Barzah al-Aslami uttered to Yazeed: "By Allah! Perhaps you should take your stick away from him, for 1 saw the Messenger of Allah (Peace and Blessings of Allah be upon him) kiss him there. " He then went on to say: "Will the Day of Resurrection not come when Muhammad (Peace and Blessings of Allah be upon him) will be his (al-Husain's) intercessor and you will come for your intercession, O Ibn Ziyad?" He then stood up and walked away.

Al-Hasan said: "When al-Husain's head was brought, Yazeed started to ridicule it with a stick, singing the following verses:

'Sumayyah s descendants are like stones in number

While the daughter of the Messenger of Allah (Peace and Blessings of Allah he upon him) is barren.

As for the rest of al-Husain's family and wives, 'Umar bin Sa'd entrusted them to whoever would guard and protect them, after which he mounted them onto a group of riding camels and sent them off on their journey. When they passed by the battlefield on which al-Husain and his companions had fallen, the women began to cry and wail, while Zainab lamented over her brother, al-Husain, and his family. They travelled from Karbala' until they entered al-Koofah where they were received hospitably and offered provisions and clothing. Following this, they were made to travel once again but this time they were taken back to ash-Sham with Shamir bin Dhul-Jawshan and Muhaffiz bin Tha'labah al-'A'idhi from the tribe of Quraish. As the heads and women were presented to Yazeed, he called on the women and children to come and witness the gruesome sight, as he said: "May Allah revile Ibn Marjanah! If there had been any mercy between them and him, this would not have happened to them, nor would you have been summoned for this very reason. "

Yazeed then ordered an-Nu'man bin Basheer to send a trustworthy man to accompany the women and al-Husain's younger son, 'Ali bin al-Husain, on their journey to a!-Madinah and to assign guards and horsemen for their protection. The women were then taken to Yazeed's Hareem (private quarters for women) situated in the house of the caliph where they were received by the women of Mu'awiyah's family who cried and grieved for al-Husain. They stayed there for a period of three days during which Yazeed would eat neither dinner nor supper except in the company of 'Ali bin al-Husain and his brother, 'Amr bin al-Husain.

Yazeed provided them with provisions by giving them a generous amount of money as well as clothing before sending them away under the protection of his ambassador to whom Yazeed said: "Write to me informing me of every move you make. " He then set out with them as he took the desolate road in order to avert any interception and he continued to remain in their service until they arrived in al-Madinah,

Chapter

Al-Husain’s murder took place on a Friday on the day of ‘ AShoora’ (tenth day of Muharram) of the sixty-first year in place known as at-Tuff in Karbala’, al-‘Iraq. He was aged fifty-eight or so when he died.

‘Abdullah bin Nujayy narrated that his father said that he was travelling with ‘Ali (May Allah be pleased with him) on their way to Neenawa (Nineveh) when they saw al-Husain heading in the direction of Siffeen. ‘Ali (May Allah be pleased with him) therefore shouted out to him: “Patience, Abu ‘Abdullah! Patience, Abu ‘Abdullah! By the banks of the Euphrates! “So 1 said: “What do you mean?” He said: “I entered upon the Prophet (Peace and Blessings of Allah be upon him) one day and saw that his eyes were flowing with tears, so I said: ‘O Messenger of Allah! Has somebody upset you?Are your eyes bothering you?’He said: ‘No. Jibreel was just with me and he told me that al-Husain will be killed by the banks of the Euphrates. 'Then he asked me: ‘Do you want to smell its carth?'I replied in the affirmative and so he stretched out his hand, grabbed a handful of the dust and then gave it to me, while I could not hold back my tears. ”

The Shee'ah have exaggerated the events of the day of‘AShoora’ and have accordingly fabricated a great deal of narrations based on absurd claims and allegations, none of which can be verified as true. As for narrations pertaining to the events and conflicts surrounding al-Husain’s murder in the Ahadeeth, these are mostly correct. It later emerged that those who survived after killing him were either afflicted with some disease or turmoil in the world, while the majority of them lost their senses.

The Rafidah (Dissenters; Rafidites, a Shce‘ah sect) in the state of the Banu Buwaih tribe within Baghdad exceeded all bounds by beating and striking themselves out of remorse on the day of ‘AShoora’ in addition to scattering ashes and straw in the streets and marketplaces while crying. Many of them even deny themselves water to evoke the state of thirst in which al-Husain died. The women strike their faces with their hands out of lamentation, as they wail and beat their chests while walking barefooted through the marketplaces, along with other horrific innovations and practices.

In fact, the Rafidah and Shee’ah have contradicted and greatly deviated from the practices of their ancestors in ash-Sham on the day of ‘AShoora. ' It is reported that they used to cook grain, bathe, apply perfume and wear their finest clothes and instead celebrated that day with a feast by making a variety of dishes, thus regarding it as a day to rejoice and be happy as their way of opposing the dissenters.

Such disastrous practices have been best addressed in a narration by ‘Ali bin al-Husain, on the authority of his grandfather, the Messenger of Allah (Peace and Blessings of Allah be upon him) who said: “Whoever is stricken with a calamity and when he remembers it says: ‘inna lillahi wa inna ilaihi raji'oon’ (‘To Allah we belong and to Him whe shall return’), even though it happened a long time ago, Allah will record for him a reward like that of the day it befell him. ”

As for al-Husain’s grave, many people later believed that he was buried at the place of ‘Ali’s shrine in at-Tuff by the River of Karbala. ’It is said that the shrine was venerated on top of his grave — Allah knows best.

With regard to al-Husain’s head, a popular opinion amongst historians and biographers is that Ibn Ziyad sent it to Yazeed bin Mu‘awiyah, while others deny this view. I consider the first opinion to be more credible and Allah knows best.

Furthermore, there is a difference of opinion concerning the place in which his head was buried. Muhammad bin Sa‘d reported that al-Husain's head was sent to ‘Amr bin Sa‘eed, the deputy of al-Madinah, who buried it with al-Husain’s mother in al-Baqee‘ (a fertile patch of land in al-Madinah where

other members of the Prophet’s family were buried).

Ibn Abi Dunya mentions that the head was no longer in Yazeed bin Mu'awiyah’s coffer when he died. It is believed that it was therefore taken from his coffer and wrapped and buried within the Bab ul-Faradees in the city of Dimashq (Damascus).

A Chapter Mentioning Some of His Virtues

Abu Nu'aim is reported to have said: “I heard ‘Abdullah bin ‘Umar saying that a man from the people of al-‘Iraq asked him about the blood of housefly. Ibn ‘Umar said: ‘Where are you from?’The man replied: ‘From al-‘Iraq. ’Ibn ‘Umar said: ‘Look at that! He is asking me about the blood of a housefly while they (the people of al-Traq) have killed the grandson of the Prophet (Peace and Blessings of Allah be upon him). 'Ibn ‘Umar added: ‘I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) saying: ‘They (Hasan and Husain) are my two sweet-smelling flowers in this world.

Muhammad bin Abu Ya‘qoob is reported to have said that a man from the people of al-Traq asked ‘Umar about the blood of a housefly staining the clothes. Ibn ‘Umar said: ‘Look at that! He is asking me about the blood of a housefly while they (the people of al-Traq) have killed the grandson of the Prophet (Peace and Blessings of Allah be upon him). ’

Abu Hurairah is reported to have said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “The one who loves them, loves me, and who hates them, then surely he hates me. ” YaTa bin Murrah reported that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “Al-Husain is from me and I am from al-Husain, therefore whoever loves Allah loves al-Husain; he is Sibt among the Asbat (from a great tribe, lineage). ”

Abu Sa‘eed is reported to have said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “Al-Hasan and al-Husain are masters over the youth in Paradise except over the two sons of al-Khalah (maternal aunt), Yahya and ‘Eesa (John and Jesus (Peace be upon him), ”

Hudhaifah reported that he went to the Prophet (Peace and Blessings of Allah be upon him) to seek forgiveness for himself and his mother, about which he said: “I went to the Prophet (Peace and Blessings of Allah be upon him) and after performing the Zuhr, ‘Asr, Maghrib and Tsha’ prayers with him, l turned and followed him. Upon hearing my voice, the Prophet (Peace and Blessings of Allah be upon him) said: 'Who is this? Hudhaifah?’! said: ‘Yes. ’He said: ‘What is your need, may Allah forgive you and your mother?’He said: ‘Indeed, this is an angel that never descended to the earth before tonight. He sought permission from his Lord to greet me and give me glad tidings that Fatimah is the chief of the women of Paradise, and that al-Hasan and al-Husain are the chiefs of the youth of Paradise. ’So Hudhaifah said: ‘I seek forgiveness for me and my mother. ’He (Peace and Blessings of Allah be upon him) said: ‘Allah has forgiven you, O Hudhaifah, and your mother.

Abu Hurairah is reported to have said: “We were praying al-Tsha’ (the evening prayer) with the Messenger of Allah (Peace and Blessings of Allah be upon him) and whenever he prostrated, al-Hasan and al-Husain pounced on his back, and whenever he raised his head, they would wrap their arms around him from behind and pull his head back. He would put them down on the ground and when he started again they would repeat the same thing until he had completed the whole prayer. After this, he sat them on his lap and I went to sit next to him and said: ‘O Messenger of Allah (Peace and Blessings of Allah be upon him) ! Whenever you put them down, lightning struck. ’So he said to them: ‘Stay by your mother. ’The lightning continued to strike until they went in. ”

‘Ali is reported to have said: “The Messenger of Allah (Peace and Blessings of Allah be upon him) came in to sec me while 1 was sleeping. He gave al-Hasan and al-Husain something to drink and then he got up and began to milk one of our uncultivable sheep, which thereafter produced an abundant flow of milk. After he had finished, another one came to him, however the Prophet (Peace and Blessings of Allah be upon him) pushed it aside. Fatimah then said: ‘0 Messenger of Allah! It is as if they love you. ’He said: ‘No, it is because it quenched its thirst in front of the other. 'Then he said: ‘Verily, me, you, these two (al-Hasan and al-Husain) and the one who is asleep will all be in one place on the Day of Resurrection. ”’

Sulaiman bin al-Haitham is reported to have said: “Al-Husain bin ‘All was circumambulating the House (Ka'bah) and he wanted to overtake the people but there was no space to do so. As al-Farazdaq bin Ghalib was looking at him, a man said to him: ‘O Abu Firas! Who is that?’So al-Farazdaq replied (in al-Baseet poetic meter):

The gravity of his tread is realised by the valley

And he is known by the dwelling, domicile and sacred places.

This is the son of the best of all Allah's worshippers.

This is the pious, pure and chaste soul.

The stone (al-Hateem) would touch his

palm Out of gratitude when he would go to

greet it.

It is well known that al-Farazdaq would call al-Husain “‘Ali bin al-FIusain (‘Ali, the son of al-Husain') ” in jest, and not the son of his father due to the fact that he resembled him so much.

Some Poetry Eulogising Al-Husain

According to ‘Abdullah bin Ibrahecm, one poet to have eulogised al-Husain bin ‘Ali bin Abu Talib (May Allah be pleased with them) in his poems was Abu Bakr bin Kamil. He wrote:

“Sing about the Creator s creation,

So that you may discern the liar and the honest one;

Ask the Most-Gracious for His grace,

None other than the Lord grants sustenance.

Who thinks that people provide livelihood?

Does one not trust the Most-Gracious?

Or does he think that his money is of benefit to him?

If so, you are surely mistaken. ”

According to al-A‘mash, al-Husain bin ‘Ali once said:

“The more money its possessors have

The more their worries increase.

We have fathomed you, O embittering life!

O dwelling of all mortals and ephemeral beings!

An ascetic would not be serene

If he were burdened with offspring.

Az-Zubair bin Bakkar recited poetry about al-Husain’s wife, ar-Rabab bint Unaif, while others say she was the daughter of Imra’ul-Qais bin ‘Adiyy bin Aws al-Kalbi. She was the mother of al-Husain’s daughter, Sukainah bint al-Husain. He said:

“By your life! 1 love the house

Where Sukainah and Rabab dwell.

I love them and on them I am willing to spend my wealth

So that my Admonisher will not have reason to blame me.

And even if they blame me, I will not be compelled

Throughout my entire lifetime until I am entombed.

Ar-Rabab’s father embraced Islam at the hands of ‘Umar bin al-Khattab, after which ‘Umar made him

chief of his people. Once ‘Umar had left, ‘Ali bin Abi Talib approached him to offer either al-Hasan or al-Husain’s hand in marriage to any of his daughters. Thus, al-Hasan married his daughter Salma and al-Husain married his other daughter, ar-Rabab, while [k] Ali himself married his third daughter, al-Muhayyah bint Imra’ul-Qais all within the same hour. Al-Husain deeply loved his wife, ar-Rabab, which is evident from the way he used to recite poetry about her.

After al-Husain’s death, many of the Quraish’s nobles sought her hand in marriage. Her response was: “I would not have any other (grand) father-in-law after the Messenger of Allah (Peace and Blessings of Allah be upon him) nor would 1 ever cohabit with another man after al-Husain, ”

Of the many events that took place following al-Husain’s murder in this year (i. e. , the sixty-first year), was Yazeed bin Mifawiyah's appointment of Salm bin Ziyad, who was just twenty-four years of age at the time, over Sijistan and Khurasan. The first task he embarked on was the appointment and selection of prominent personalities and horsemen by promoting Jihad (fighting for Allah’s Cause). He then set out with his legion on an expedition against the Turks, taking his wife, Umm Muhammad bint ‘Abdullah bin ‘Uthman bin Abul-'As, with him and in that way making her the first ‘Arab woman to have crossed over the river into that land.

Prior to this, the Muslims had never spent the winter in that country and so Salm bin Ziyad was the first to do so. He sent al-Muhallab bin Abu Sufrah to the Turk city of Khuwarizm and laid siege to it until they agreed to reconcile matters at a sum of twenty million or so.

When news of al-Husain’s murder reached az-Zubair, he stood up and began address the people, upon which he denounced the death of al-Husain and his companions and cursed those who killed him. He displayed his contempt at Yazeed bin Mtfawiyah and further incited the people to turn against the Banu Umayyah tribe, urging them to put up opposition and depose Yazeed as caliphate. In consequence to his stance, many people offered their pledge of allegiance to Ibn az-Zubair, saying: “With regard to the killing of al-Husain, not a single one of us are in disagreement with Ibn az-Zubair. ” When Yazeed heard what the people were saying, he was extremely troubled by it and so it was said to him: “If you permit it, ‘Amr bin Sa‘eed can bring you back the head of Ibn az-Zubair or otherwise he can lay siege to him until he leaves the Haram (Holy Sanctuary in Makkah). ” ‘Amr was delegated to begin with, but was soon afterwards dismissed and replaced by al-Waleed bin ‘Utbah in this year. Yazeed made him swear that Ibn az-Zubair would be brought to him in silver shackles.

Abu Ma‘shar states that no biographer has contested the view that al-Waleed bin ‘Utbah was the Ameer of the Haramain (Custodian of the Two Sanctuaries) and that he performed the Hajj Pilgrimage with the people m this year.

Amongst the Prominent People who Died in this Year

Al-Husain bin ‘Ali (May Allah be pleased with them) along with scores of his family members were all were killed in Karbala. ’

Jabir bin ‘Ateck bin Qais, Abu ‘Abdullah al-Ansari, who participated in the Battle of Badr and the events following it also died.

Hamzah bin ‘Amr al-Aslami, an honourable Companion, about whom it is verified in the Saheehain that 'A’ishah said: “Hamzah bin ‘Amr asked the Prophet (Peace and Blessings of Allah be upon him): ‘Should I observe Sawm (fasting) while travelling?’The Prophet (Peace and Blessings of Allah be upon him) answered: ‘You may observe Sawm if you wish and you may not observe Sawm if you wish, In his at-Tareekh [History], al-Bukhari classifies this report by Hamzah as having a “Jayyid (good) ” chain of

narration.

Shaibah bin ‘Uthman bin Abu Talhah al-‘Abdari al-Hajabi, the possessor of the keys to the Ka‘bah (House in Makkah) also died. On the authority of his religious guides and mentors, al-Waqidi said that Shaibah used to say: “By Allah! Even if all the people believed in Muhammad, I would not have believed in him. Upon the conquest of Makkah, I went out with those who left to the Hawazin hoping to seize an opportunity to take revenge on all who belonged to the Quraish. On that day, the people were all mixed amongst each other and so when the Prophet (Peace and Blessings of Allah be upon him) dismounted his mule, I drew close to him and unleashed my sword to strike him. At that point, a flame emerged that almost burned me, so I turned to the Messenger of Allah (Peace and Blessings of Allah be upon him) who said to me: ‘O Shaibah! Come close to me. ’ I did so and then he put his hand on my chest and said: ‘O Allah! Grant him refuge from the Shaitan (Satan; Devil). ’ And by Allah! That day, he did not move his hand except that he became dearer to me than my own hearing and vision. After that, he said: ‘Go and battle. ’So I advanced towards the enemy and, by Allah, if I had encountered my own father I would have killed him. Then once the people had retreated, the Prophet (Peace and Blessings of Allah be upon him) said to me: ‘O Shaibah, Allah willed more good for you than you wanted for yourself! 'Then he told me of all my thoughts and feelings that could not have been known to anyone but Allah, the Majestic. It was at that point that I declared my faith and said: T seek the forgiveness of Allah. ’So the Prophet (Peace and Blessings of Allah be upon him) said: ‘Allah has forgiven you.

Amongst those who died was ‘Abdul-Muttalib bin Rabee’ah bin al-Harith, an honourable Companion, who moved to Damascus and owned a house there.

Al-Waleed bin ‘Uqbah bin Abi Mu‘ait, Abu Wahb al-Qurashi al-‘Abshami, was the half-brother of ‘Uthman bin ‘Affan through their mother. He submitted to Islam on the day of the Conquest. ‘Umar had entrusted him with the Sadaqat (legally prescribed alms tax) of the Banu Taghlib tribe and ‘Uthman had deputed him over al-Koofah. On one occasion, he had consumed Khamr (wine; alcohol) and then prayed with his associates during which he stumbled and fell to the floor. As a result, ‘Uthman flogged him and accordingly dismissed him from the post in al-Koofah. Hence, when ‘Ali arrived in al-Traq, al-Waleed went to ar-Raqqah and bought an estate to remain in seclusion during the course of w ars that were being fought between ‘Ali and Mu‘awiyah and the events that followed them. Al-Waleed died later this year while still residing there and it also became the place where he was buried.

Umm Salamah, Umm ul-Mu’mineen Hind bint Abu Umayyah, was first married to her paternal cousin Abu Salamah bin ‘Abdul-Asad who left her a widow. As a result, the Messenger of Allah (Peace and Blessings of Allah be upon him) married her, and their marriage was consummated in the month of Shawwal in the second year after the Battle of Badr. She had heard her first husband, Abu Salamah, narrate a Hadeeth from the Messenger of Allah (Peace and Blessings of Allah be upon him) who said: “The Messenger of Allah (Peace and Blessings of Allah be upon him) said: ‘There is no Muslim who is stricken with a calamity and says what is enjoined - ‘Inna lillahi wa inna ilaihi rajfoon. Allahuma’jurni ft museebati wa akhlif li khairan minha’ (‘Verily, to Allah we belong and to Him w'e shall return. O Allah! Reward me for my affliction and compensate me with something better’) - but Allah will compensate him with something better. She went on to say: “When Abu Salamah passed away, I said exactly that and then I asked myself: “Who is better than Abu Salamah, the first man to have made the Hijrah (migration) ?At that point, Allah resolved what I had said by giving me someone better in his place, the Messenger of Allah (Peace and Blessings of Allah be upon him). ” She was one of the finest of women and slaves of Allah.

Upon Entering the Sixty-Second Year

It is alleged that a delegation of people from al-Madinah was commissioned to go to Yazeed bin

Mu‘awiyah who received them hospitably and bestowed upon them offerings and gifts. Taking the gifts with them, they then left Yazeed and decided to renounce him, appointing 'Abdullah bin Hanzalah al-Ghaseel as their authority. It was because of this incident that Yazeed dispatched a band of troops the following year to al-Madinah in retaliation; a major event that we shall come to in the next chapter by the will of Allah, the Sublime.

Yazeed dismissed ‘Amr bin Sa‘eed bin al-‘As from the Hijaz and appointed al-Waleed bin ‘Utbah bin Abu Sufyan in his place, who upon entering al-Madinah attended to matters of finance, revenue and property. He also rounded up the three hundred slaves who had previously belonged to 'Amr bin Sa'eed and imprisoned them. Consequently, ‘Amr made arrangements with Yazeed for his slaves to be released from prison by sending word for them to travel to him on the camels he had made ready for their journey. Thus, they successfully broke out of prison but did not meet ‘Amr until he reached Yazeed, who in turn honoured, esteemed and warmly welcomed him.

Soon after, Yazeed summoned ‘Amr to his council wherein he reprimanded him for failing to deal with the issue of Ibn az-Zubair, to which argued: “O Ameerul-Mu’mineen! A spectator sees what the absent does not. The majority of the people of Makkah and the Hijaz admire az-Zubair and have joined forces with him against us. Even if I wanted to offer resistance, he is wary and on his guard against me, and his army is stronger than mine. This is the reason why 1 acted extremely courteously and in a friendly manner towards him so that I might stay close and keep an eye on him; in this way 1 restricted and prohibited him from many doing things. 1 even implemented a system that requires anyone who wants to enter Makkah to write down their name and the name of their father, state which country he comes from and for what reason he wants to enter. Only if he has associates or people who can confirm his claims is he then permitted to continue on his journey, otherwise he is rejected and made to return. After that, you put al-Waleed in charge and, if Allah wills, he will come to you from his office and perhaps notify you of the extent of my good efforts or endeavours that might then appease you. By Allah! He is working for you and he writes to your enemies. ” So Yazeed said: “You are more loyal to me than the one you were discharged for and I have more confidence in you. 1 wanted to appoint him to fix any flaws, discover any discrepancies, execute any important tasks and so forth” and he carried on listing things in this manner.

As for al-Waleed bin ‘Utbah, he remained in the Hijaz and on several occasions attempted to attack ‘Abdullah bin az-Zubair who he perceived as a threat that needed to be suppressed. Another man by the name of Najdah bin ‘Amir al-Hanafa had also stirred up emotions in al-Yamamah when al-Husain was killed. He opposed Yazeed bin Mu‘awiyah and supported Ibn az-Zubair, despite them remaining separate and having their own band of followers. As such, on the night of Arafat, al-Waleed bin ‘Utbah incited the masses to oust the supporters of Ibn az-Zubair and Najdah, but instead he ended up rousing greater emotion for each of the factions. Following that, Najdah wrote to Yazeed, saying: “Indeed, you assigned a clumsy man to us who has no direction for guiding the matter nor was he able to attend to it wisely. If you had sent us a man with a soft and gentle nature, you might have hoped for him to settle matters down by smoothing out any differences. If you bear that in mind then there might be some reform between us by the Will of Allah, the Sublime. ” Al-Waleed was therefore discharged from duty in the Hijaz and replaced by ‘Uthman bin Muhammad bin Abu Sufyan, who carried the people's hopes in spite of his inexperience and naivety concerning matters of leadership.

Having established his authority in al-Madinah, ‘Uthman sent out a delegation to Yazeed which included the likes of ‘Abdullah bin Hanzalah al-Ghaseel al-Ansari, ‘Abdullah bin Abi ‘Amr bin Hafs bin al-Mugheerah al-Makhzoomi, al-Mundhir bin az-Zubair and many other noblemen from al-Madinah. Yazeed received them hospitably and presented them with the best offerings and gifts, after which they departed and returned to al-Madinah -- all except Mundhir bin az-Zubair. Instead, he travelled to see his companion, ‘Ubaidullah bin Ziyad, in al-Basrah after having been granted one hundred thousand Dirhams by Yazeed like the rest of the delegation.

Upon their return to al-Madinah, the delegation began to openly vilify and detame Yazeed by saying: “We went to sec a man who has no Dccn (Islam), who drinks Khamr (wine; alcohol) and who entertains himself with songstresses and stringed instruments. We testify to you that we have renounced him. ” As such, the people followed their example by also renouncing him and instead pledged their allegiance to 'Abdullah bin Hanzalah al-Ghaseel until his death, because of which 'Abdullah bin 'Umar bin al-Khattab disapproved of them. By this time, al-Mundhir bin az-Zubair had returned from al-Basrah and so he too joined the others in renouncing Yazeed who he confirmed drank Khamr and got intoxicated to point of abandoning his prayers. In fact, al-Mundhir degraded Yazeed more than any of the others had.

When news of this reached Yazeed, he said: “O Allah! Verily, I bestowed my favours on the delegation and honoured it, yet it did what I had anticipated! ”In turn, Yazeed retaliated by sending an-Nu'man bin Basheer to warn the people of al-Madinah against what they were doing and of the definite consequences of their action. He further demanded that they revert to “hearing and obeying” him and conform to the community. After an-Nu'man had delivered Yazeed’s instructions and conditions, he threatened them with fear of Fitnah (trial and tribulation) by which he said to them: “Verily, Fitnah is disastrous. ” He then went on to say: “You have no power over the people of ash-Sham”, to which 'Abdullah bin Mutee' responded: “What interest do you have in our community’s disunity and our corrupt affair that has not yet been rectified by Allah?” An-Nu'man replied: “By Allah, if I were with you, I would have done what you have been calling for. I would have brought those men who seek to divide you to their knees, confronted them with the sword and unleashed my fury on them until their deaths. If I were with you I would have slapped the side of your mule and sent it on its way to Makkah and left those poor people from the Ansar (Helpers) killing each other in the streets, mosques and in their own doorways. ” In spite of what he said, the people still chose to disobey him and refused to listen to his advice, and so he withdrew. There is no doubt, however, that the situation escalated to as bad as he said it would.

Amongst Those Prominent People who Died in This Year:

Buraidah bin al-Husaib aI-Aslami:He embraced Islam after crossing paths with the Messenger of Allah (Peace and Blessings of Allah be upon him) when he was emigrating to al-Madinah in a place called Kura'ul-Ghamecm. He went out to participate in the invasion of Khurasan where he died in Marw (Mcrv; a town in Turkmen S. S. R) during the caliphate of Yazeed bin Mu'awiyah.

Ar-Rabee' bin Khuthaim, Abu Yazeed ath-Thawri al-Koofi:He was one of the companions of Ibn Mas'ood who said to ar-Rabee‘: “I do not see you except that I am reminded of the Mukhbiteen (those who are humble before Allah) and if the Messenger of Allah (Peace and Blessings of Allah be upon him) would have seen you, he would have loved you. ” Ibn Mas'ood would often commend and dignify him in this way.

‘Alqamah bin Qais, Abu Shibl an-Nakha'i aI-Koofi:He was of one of Ibn Mas'ood's senior companions and scholars.

‘Uqbah bin Nafi' al-Fihri:He was sent by Mu'awiyah to Africa with an army of ten thousand men to conquer it, which he did, in addition to planning the city of al-Qairawan (Kairouan in NE Tunisia). He carried out military expeditions against the Berber nations and the people of ar-Room. He (May Allah be pleased with him) also died as a martyr.

‘Amr bin Hazm:He was an honourable Companion and was deputed by the Messenger of Allah (Peace and Blessings of Allah be upon him) over Najran when he was just seventeen years old and he remained there for some time. He passed away during the days of Yazeed bin Mu'awiyah.

Maslamah bin Mukhallad al-Ansari:He participated in the conquest of Egypt where he appointed the

soldiers to both Mu‘awiyah and Yazeed[1] s armies.

Nawfal bin Mu‘awiyah ad-Deeli:He was an honourable Companion who spent sixty years of his life in Jahiliyyah (Ignorance) and about the same amount of time in Islam.

Also passing away this year was ar-Rabab bint Imra'ul-Qais, the wife of al-Husain bin ‘Ali.

Upon Entering the Sixty-Third Year

The Battle of al-Harrah took place in this year due to the events described previously, relating to the people of al-Madinah renouncing Yazeed and alternatively appointing ‘Abdullah bin Mutee‘ over the Quraish, as well as ‘Abdullah bin Hanzalah bin Abi ‘Amir over the Ansar (Helpers) and Ma‘qil bin Sinan al-Ashja‘iover the Muhajireen (Emigrants) as his replacement. It was at the beginning of this year that this became manifest, after which they decided upon removing Yazeed from their midst altogether. As a result, the Banu Umayyah tribe, who were almost a thousand strong, convened in the house of Marwan bin al-Hakam and it was at that point that the people of al-Madinah seized the opportunity to surround and besiege them. ‘ Ali bin al-Husain (Zainul-‘Abideen), on the other hand, chose to dissociate himself from the conflict and likewise, ‘Abdullah bin ‘Umar bin al-Khattab did not renounce Yazeed nor did any other member of his family. Similarly, no one from the Banu ‘Abdul-Muttalib tribe renouneed Yazeed.

The Banu Umayyah tribe subsequently wrote to Yazeed concerning the siege, the abuse, the hunger and thirst, which deeply stirred Yazeed when he read the letter. He then summoned ‘Amr bin Sa‘eed bin al-As to read it and advise him accordingly in terms of who he should send to their aid. However, ‘Amr refused to go himself, saying: “O Ameer ul-Mu’mineen! I was dismissed at a time when the affair was under control and matters were being regulated. As for now, while the blood of the Quraish is being shed on the earth, I do not want to resume power over them. Therefore, he who is distanced from them and from me should be put in charge to manage the affair. ” Thus, a message was sent to Muslim bin ‘Uqbah al-Murri, who was a feeble, elderly man, notifying him that he had been entrusted to carry out the task and that Yazeed would summon ten thousand horsemen to go with him, while others claim it was twelve thousand. Yazced’s public announcer in Damascus therefore instructed the horsemen to collect their wage of forty Deenar that Yazeed had promised to each of them.

Al-Mada’ini states that ‘Abdullah bin Mas‘adah al-Fazari had been instated over Dimashq, Husain bin Numair as-Sakooni over Hims. Hubaish bin Dulajah al-Qaini over the people of Jordan, Rawh bin Zinba‘ ai-Judhami and Shareek al-Kinani over the people of Palestine, Tareef bin al-Hashas al-Hilali over the people of Qinnasreen, and as chief governor, he instated Muslim bin ‘Uqbah al-Murri from Ghatafan.

With regard to the matter, ‘Abdullah bin Ja‘far said to Yazeed: “Do you reckon that if they return in obedience it will be accepted from them?” He said: “They will, as there is nothing keeping them from doing so. ” Then Yazeed said to Muslim bin ‘Uqbah: “If you arrive in al-Madinah and you are not forced out and they listen and obey you, then do not confront any one of them but instead proceed straight to the deviant Ibn az-Zubair. ”

Yazeed had previously written to ‘Ubaidullah bin Ziyad instructing him to pay a visit to Ibn az-Zubair in Makkah and lay siege to him there. However, ‘Ubaidullah refused to comply and said: “By Allah! I would never join forces with the immoral in pursuing the murder of the grandson of the Messenger of Allah (Peace and Blessings of Allah be upon him) nor would I invade the Bait ul-Haram (the Sacred House in Makkah) ! “‘Ubaidullah's mother was named Marjanah and when al-Husain was murdered she said to her son: “Woe unto you! What have you done?! What sin have you committed?! “In fact, she strongly rebuked him for it.

It is reported that Muslim travelled with his army to al-Madinah where they were met by the Banu

Umayyah tribe. He attempted to make enquires about the events that had happened, but his task was made difficult when everyone remained silent. He therefore stationed in al-Harrah, east of al-Madinah, where he called on the people for a period of three days but it was to no avail as the people refused to comply with him. On the contrary, war broke out between the two sides that resulted in the killing ofscores of nobles and prestigious figures, including ‘Abdullah bin Mu tee' and his seven sons, ‘Abdullah bin Hanzalah al-Ghaseel and his half-brother, Muhammad bin Thabit bin Shammas, and Muhammad bin ‘Amr bin Hazm. As for the latter, Marwan passed him while he was down on the ground and said: “May Allah have mercy on you! How many a room witnessed you spend long periods of time standing and prostrating in prayer! ”

It follows that Muslim bin ‘Uqbah - or as the Salaf (Pious Forebears) call him, Musrif bin ‘Uqbah, may Allah revile him - decided to warrant the slaughter of many of the respected figures and dignitaries in al-Madinah for three days under the order of Yazeed, may Allah grant him no reward whatsoever, while seizing a significant amount of wealth and possessions.

‘Ali bin al-Husain was then summoned to Muslim and so he entered into his presence in the company of Marwan bin al-Hakam and his son, ‘Abdul-Malik, who acted as his guards as ‘Ali bin al-Husain did believe that Yazeed had consented to what Muslim had done. However, Muslim then said to him: “If it were not for the Ameer ul-Mu’mineen ordering me to do this, 1 would have had you beheaded. ” Then he said: “This might cause your family to flee out of fear. ” So “Ali said: “Yes, by Allah. ” Then he ordered that he be mounted on his riding animal and carried away respectfully until he arrived back home. Muslim then summoned ‘Amr bin ‘Uthman bin ‘Affan, who did not come out with the rest of the Banu Umayyah tribe, to whom Muslim said: “When you stand before the people of al-Madinahyou say, ‘1 am with you'; and when you stand before the people of ash-Sham you say, ‘I am the son of the Ameer ul-Mu’mineen. ’“At that point, Muslim ordered his beard to be tweezed out in front of him.

Al-Mada’ini states that Muslim bin ‘Uqbah warranted authority over al-Madinah for three days, killing the people and seizing the wealth. Additionally, Su‘da bint *Awf sent word of her disapproval to Muslim bin Uqbah, saying: “I am the daughter of your paternal uncle. Order your associates to not exploit our camels in such and such a place. ” For this reason, Muslim said to his associates: “Make it a priority to seize her camels in particular. ” Similarly, a woman came to Muslim and said: “I am your slave and my son is in your captivity. ” So he commanded his men: “Bring him to her quickly”, and then stood him before her as he beheaded him. After giving her his head, he then said to her: “Are you not satisfied that your son was not killed until you spoke on his behalf?” It is also said that he had sexual intercourse with so many women that he impregnated a thousand women in those days outside of marriage.

A group of nobles amongst the Companions of theProphet (Peace and Blessings of Allah be upon him) had gone missing, one of whom was Jabir bin ‘Abdullah, while Abu Sa‘eed al-Khudri had made off and taken refuge in a cave somewhere in the mountains. He was found by a man from the people of as-Sham, about whom Abu Sa‘ecd al-Khudri said: “When I saw him, I unsheathed my sword and so he went for me and as he saw me, he was determined to kill me but I surrendered my sword and said (what means): “Verily, Iintend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the Zalimoon (wrongdoers; sinful)]” [al-Ma’idah, 5:29], He therefore said to him: “Who are you?” Abu Sa'eed said: “I am Abu Sa‘eed al-Khudri. ” So he said: “The Companion of the Messenger of Allah (Peace and Blessings of Allah be upon him) ?” I said: “Yes”, and so he let me be.

Al-Mada’ini said: “Sa'eed bin al-Musayyib was brought to Muslim who said to him: ‘Pledge your allegiance. ’ So he said: ‘I pledge allegiance to the path of Abu Bakr and ‘Umar. ’ So he was ordered to be executed by beheading and his order was just about to be carried out when a man testified to his insanity, on which grounds he was left alone.

Yazeed committed a grave mistake by authorising Muslim bin Uqbah to exercise his control over al-Madinah for three days. This was because during those three days, Muslim carried out the most unspeakable and indescribable atrocities to ever be witnessed by the Prophetic land of al-Madinah, whose severity is known by Allah alone.

Sa‘d bin Abi Waqqas is reported to have said: “I heard the Prophet (Peace and Blessings of Allah be upon him) saying: ‘None plots against the people of al-Madinah but that he will be dissolved (destroyed) like salt is dissolves in water. ”

Muslim narrates on the authority of Sa‘d bin Abi Waqqas that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “The Messenger of Allah (Peace and Blessings of Allah be upon him) said: ‘No one intends ill towards the people of al-Madinah but Allah will melt him in the Hcllfire like lead, or like salt dissolving in water. ”

Muhammad and ‘Abdur-Rahman, the sons of Jabir bin ‘Abdullah, said: “We went out with our father (after he had lost his sight) on the day of al-Harrah and he said to us: ‘Wretched arc those who caused the Prophet (Peace and Blessings of Allah be upon him) fear. "We said: “O father! Did anyone cause the Prophet (Peace and Blessings of Allah be upon him) fear?! 'He said: T heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: ‘Whosoever causes the Ansar (Helpers) people of this region to fear them will be caused to fear what lies between these two[1] (then he placed the palms of his hands on his sides). ”

Ad-Daraqutni said: “Sa‘eed bin ‘Abdul-Hamecd draws on the content of this narration and its chain of transmission, given that it is narrated by Ahmad bin Hanbal, as evidence that justifies the cursing of Yazeed bin Mu‘awiyah. This opinion is also adopted by al-Khallal, Abu Bakr ‘Abdul-Azeez, the judge Abu YaTa and his son, the judge Abul-Husain. On these grounds, Abul-Faraj Ibn al-Jawzi permits the cursing of Yazeed.

In contrast, others have prohibited the act of cursing Yazeed based on the view that cursing him is a means of cursing his father and others among the Companions by considering Yazeed’s misconduct as attributable to his shortcomings and mistakes. They further maintain that although he was a sinful Imam (leader), and in the view of the ‘Ulama’ (scholars) even an Imam is not exempt from the penalty of his sins. Nevertheless, it is not permissible to insult and defame him since that would only serve to incite Fitnah (trial, tribulation; discord) and unease between people, and in this manner instigate unlawful bloodshed, plunder of wealth and committing corrupt acts with women in accordance with such immoral behaviour.

The number of eminent Companions and others who died in this year due to the al-Harrah incident is so extensive that it would take too long to name them all. However, to mention just a few prominent figures: Abdullah bin Hanzalah, the commander of al-Madinah at the time of the battle of of al-Harrah, Ma‘qil bin Sinan, ‘Ubaidullah bin Zaid bin ‘Asim (May Allah be pleased with them) and Masrooq bin aI-Ajda‘,

Upon Entering the Sixty Fourth Year

In the first sacred month of this year (Muharram), Muslim bin ‘Uqbah travelled to Makkah, having relieved himself of his business in al-Madinah, with the intention of killing az-Zubair. Upon arriving in Thaniyyat Harsha (in a place high up on the road to Makkah, not far from al-Juhfah), he convened a meeting with his chief soldiers. He addressed them saying: “Verily, the Ameer ul-Mu’minccn has enjoined on me that in the event of my death Husain bin Numair as-Sakooni shall be my successor, and by Allah, given the choice, I would not have done the same! "He then compliantly summoned him and said: “Look, O son of Barda'atal-Himar (the donkey's saddle) ! Uphold that which you have been endowed with", upon which he instructed him to attack Ibn Zubair within the first three days of arriving in Makkah. He then said: “O Allah! After my testimony: “La ilaha illaliah wa anna Muhammadar- Rasoolu 11 aIV' (There is no god worthy of worship but Allah and Muhammad is His Messenger), I would love to carry out no other act than to kill the people of al-Madinah and reap my reward in the Hereafter. Although if I were to enter the Hellfire after doing so, then I would certainly be one of the wretched. " He died not long after saying this (may Allah revile him) and according to al-Waqidi he was buried in al- Mushallal.

Allah then caused his death to be followed by that of Yazeed bin Mu‘awiyab which took place fifteen or sixteen days before the end of the month of Rabee‘ul-Awwal and thus, Allah granted them both nothing of the enjoyment of this life they had sought and hoped for. On the contrary, al-Qahir (the Conqueror; one of the ninety-nine Names of Allah) willed that they be defeated by His servants, deprived of their domains and separated from al-Mulk (the Kingdom).

Husain bin Numair advanced with his army towards Makkah and camped at a station just outside of it. OnSaturday, three days into the month of RabeeTd-Awwal of the sixty-fourth year, Ibn az-Zubair and the people of Makkah assembled their army and marched outwards until both sides clashed in a brutal engagement. According to al-Waqidi, on that same Saturday, the Sacred House, i. e. the Ka‘bah, caught fire from the fire cannons launched amidst the fighting that caused its walls to bum down. The people said (in al-Kamil poetry):

“Its shots replicate like a strutting camel

Which are cast on the walls of this mosque.

'Amr bin Hawtah as-Sadoosi began to exclaim:

“What do you reckon of the Umm Farwah cannons

That are engulfed between the mountains of as-Safa and al-Marwah? "

Umm Farwah was the name given to the catapult, or others say it was the name of the lire, since the people of the mosque ignited the fire while they stood around the Ka‘bah. Because of this, some material from the cover of the Ka⁴bah caught fire that rapidly spread to its wooden planks and roof. It is said that the cause of the Kabah burning down was because Ibn az-Zubair heard the sound of “Takbeer” (the exclamation “Allah is the Greatest! ’’) being shouted from somewhere in the mountains in the dark of the night. Assuming that it could be the people of ash-Sham, he quickly lit a torch by the Ka‘bah in order to see where it was coming from. The wind, however, caused the torch to set tire to the black sheets on the right-hand corner of the Ka'bah, which set alight the wooden planks and roof, eventually causing the entire structure to split in three.

The siege continued until the beginning of Rabee‘ul-Akhir, following which the people lamented the

death of Yazeed bin Mifawiyah who died on the fourteenth day of Rabee'ul-Awwal of the sixty-fourth year at the young age of thirty-five (or it is said thirty-eight, or -nine years). His period in office lasted for three years and six or eight months. Thus, the people of ash-Sham were defeated as a result of that battle and were made to return humiliated. In this respect, the war served to extinguish the flames of Fitnah (trial; tribulation) within the Ummah.

It is mentioned that Ibn az-Zubair requested Husain bin Numair to meet him between the two rows of their armies and so they came into close contact until their horses crossed heads. Numair’s horse began to neigh and he slapped it, which caused Ibn az-Zubair to remark: “What is wrong with you?” He replied: “Verily the pigeon ate dung from underneath my horse’s feet and I would hate for it to kill it in the sacred land. ” So he said: “You do this even while you kill the Muslims?” Husain replied: “Allow us to circumambulate the Ka‘bah and then we shall return to our country”, which az-Zubair allowed them to do. Ibn Jareer mentions in his account that Husain and Ibn az-Zubair postponed their meeting until another night, upon which they met outside Makkah and in the course of their conversation Husain said to Ibn az-Zubair: “If this man (Yazeed) dies then you are the most deserving of this matter after him. Now then come! Travel with me to ash-Sham as, by Allah, neither of the two of you will differ on this. ”

It is said that due to Ibn az-Zubair’s lack of trust in Ibn Numair, he used rude language towards him that caused him to walk away in a huff. Ibn Numair later remarked: “I summon him to the caliphate and he speaks rudely to me?! ”In fact, the Banu Umayyah tribe embarked with the army towards ash-Sham, and upon their arrival there they discovered that Mu’awiyah bin Yazeed bin Mu’awiyah had already been appointed as the hereditary successor of his father in Damascus - and Allah knows best whether this is correct.

The Biography of Yazeed bin Mu‘awiyah

His name was Yazeed bin Mu‘awiyah bin Abu Sufyan Sakhr bin Harb bin Umayyah bin ‘Abd Shams, Ameer ul-Mu’mineen Abu Khalid al-Umawi. He was born in either the twenty-fifth, -sixth or -seventh year in a place known as al-Matiroon. According to some, he was born in the Bait Ra’s (located in ash-Sham near Dimashq; the name given to one of the two holy cities there, while the other is the Bait ul-Maqdis, i. e. Jerusalem). He received the pledge of allegiance as the heir to the caliphate during his father’s lifetime, which he then assumed after the death of his father in mid-Rajab of the sixtieth year. He remained in office until his death on 14 Rabee'ul-Awwal of the sixty-fourth year. His mother was Maisoon bint Bahdal bin Unaif bin Duljah bin Qunafah bin ‘Adiyy bin Zuhair bin Harithah al-Kalbi.

Mu'awiyah narrated the Hadeeth on the authority of his father in a sermon of his: ‘i heard Allah’s Messenger (Peace and Blessings of Allah be upon him) saying. ‘If Allah wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur’an and Sunnah (tradition) of the Prophet Muhammad (Peace and Blessings of Allah be upon him)]. ’” Another Hadeeth was also narrated on his authority on the subject of ablution by his son, Khalid, and by ‘Abdul-Malik bin Marwan. Abu Zur'ah ad-Dimashqi mentions in his at-Tabqah [Classification] on the Sahabah that Yazeed bin Mifawiyah had a fleshy body, large physique, lots of hair, a big head and that he was tall in stature and good-looking. It has additionally been mentioned that he had broad fingers that had visible chicken pox scarring on them.

His father had divorced his mother while she was pregnant with him and in relation to this it is reported that his mother saw his father taking the moon from her in a dream. As such, she related her vision to her mother who said: “If your vision is true, then you will bear one who will be pledged allegiance to for the caliphate. ” One day, when he was just a young boy, his mother, Maisoon, sat combing his hair while his father, Mu‘awiyah, was with his concubine wife, Fakhitah bint Qarazah, in the sitting room. After she had finished combing his hair, his mother looked at him and, pleased by what she saw, she kissed him between the eyes. At this, Mu'awiyah said:

"If he dies, Muzainah will no longer prosper.

O Muzainah! Then hang an amulet on him.

As Yazeed got up and walked out, Fakhitah followed him with her eyes until he left the room, at which point she said: “May Allah curse your mother’s black legs! ”So Mu‘awiyah said: “Actually, by Allah, he is better than your son, ‘Abdullah (his other son born by her who was known for being imprudent) ! ”So she said: “No, by Allah, he is not! It is just that you favour Yazeed more. ” He then said: “I will show that he is before you leave this sitting room. ”

He called on his son, ‘Abdullah and said: “It appears that I should give you whatever you ask from me here in this sitting room of mine. ” So ‘Abdullah said: “I want you to buy me a fast dog and a donkey. So Mu‘awiyah said: “O my son! You are a donkey and you want me to buy you one?! Get up and leave! ’’Mu'awiyah then said to ‘Abdullah's mother: “Did you see that?” He then called on his son, Yazeed, and said to him: “It appears that I should give you whatever you ask of me here in this sitting room of mine, so ask me for what you want. ” Yazeed then fell to the ground in prostration and once he lifted his head, he said; “Praise be to Allah Who has raised the Ameer ul-Mu’mineen to his station of rank for a period of time. I had envisioned this earlier, and so I beseech that you make me your hereditary heir after you. I further request that you put me in general command of the Muslims during the summer period. I also ask that you permit me to perform the Hajj Pilgrimage upon your return and appoint me as leader during the Pilgrimage season. Additionally, increase the maintenance of every man among the people of ash-Sham by ten Deenar on my account and fulfil the rights of the orphans within the Banu Jumah, Banu Sahm and Banu ‘Adiyy tribes. ” At that point, Mu'awiyah interrupted: “What is with you and the Banu ‘Adiyy

orphans?" Yazeed replied: "It is because they gave me their oaths and moved into my home. " So Mu'awiyah said: "I will comply with all your requests. "

'Ata' bin as-Sa'ib and others have reported that Mu'awiyah once got angry with his son, Yazeed, and therefore chose to disown him. As a result, Al-Ahnaf bin Qais said to Mifawiyah; "O Ameer ul-Mu'mineen! Verily they are our children, the fruits of our hearts and the pillars of our backs, just as we are their sheltering sky and safe haven. Therefore, if they get angry, please them and if they ask for something then give it to them. Do not be heavy on them so that they grow tired with your life and desire your death. " So Mu'awiyah said: "How excellent are you, O Abu Bahr? O boy! Go to Yazeed, offer him greetings of peace from me and tell him: 'Indeed, the Ameer ul-Mu'mineen has commanded that you receive one hundred thousand Dirhams and a hundred Thawbs (garments). ''’Upon hearing this, Yazeed said: "Who was with the Ameer ul-Mu'mineen?" So he said: "Al-Ahnaf. " Then Yazeed said: "Of course! I will distribute it! "He then sent to Al-Ahnaf fifty-thousand Dirhams and fifty Thawbs.

Yazeed was the first to invade the city of Qustanteeniyyah (Constantinople) in the forty-ninth year according to the account of Ya'qoob bin Sufyan; on the other hand, Khaleefah bin Khayyat reports that this took place in the fiftieth year. Yazeed further performed the Hajj Pilgrimage with the people in this same year upon his return from this military expedition in the land of ar-Room.

It is verified in a Hadeeth that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "The first army amongst my followers that will invade Qaisar's city will be forgiven their sins. " lie was part of the second army that the Prophet (Peace and Blessings of Allah be upon him) had seen while he was sleeping in the house of Umm Haram who said: "O Messenger of Allah (Peace and Blessings of Allah be upon him)! Invoke that Allah makes me one of them! "He said: "You are among the first" , referring to the army of Mu'awiyah when they invaded Qubrus (Cyprus) and conquered it in the twenty- seventh year during the caliphate of 'Uthman bin 'Affan. Umm Haram was with them and she died in Qubrus. Yazeed bin Mu'awiyah was the commander of the second army, although Umm Haram was not part of it. These events are among the greatest signs of the prophethood of the Messenger of Allah (Peace and Blessings of Allah be upon him).

Abu Bakr bin 'Ayyash said: "Yazeed bin Mifawiyah led the Hajj Pilgrimage with the people in the fifty-first, -second and -third year of the Hijrah. "

Yazeed possessed praiseworthy qualities in terms of his respect, insight, understanding and eloquent speech, ability to recite poetry, courage and sound opinion. He was particularly handsome and demonstrated good social skills, though he was also weak in the face of temptation and he would sometimes be neglectful of praying his prayers on time and so often offered them late.

Imam Ahmad reported on the authority of Abu Sa'eed al-Khudri that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) saying: "There will be successors to the caliphate after sixty years who will stray from the prayers and follow lusts and desires; they will be in error. Then there will be successors after this who will read the Qur'an but will not practise the implementation of its injunctions. Those who read the Qur'an are of three types:the Believer, the Hypocrite and the Insolent. " Bashecr said: "I said to al-Waleed: ' Who are these three?'He replied: 'The Munafiq conceals its truth, the Fajir seeks to ruin it and the Mu'min believes in it. (Ahmad).

Al-Hasan bin Abul-Hasan said: "There are no two affairs more corrupt than: 1) the day when 'Amr bin al-'As signalled to Mu'awiyah to raise the Masahif (Qur'an manuscripts) during the Battle of Siffecn, upon which he ordered for them be propped up on spearheads. The Khawarij (Dissenters) therefore ruled by saying: "There is no authority other than Allah! " This judgement will continue to have an effect until the Day of Resurrection. ; and 2) the incident involving al-Mugheerah bin Shu'bah who was Mu'awiyah's

designated official over al-Koofah. Mu'awiyah wrote to him saying: “Upon reading this letter you are dismissed. ” Eventually, al-Mugheerah went to Mu'awiyah, who said to him upon his overdue arrival: “What delayed you from coming here?” He replied: “An affair with which I have been preoccupied. ” He said: “And what is that?” Al-Mugheerah said: “Yazeed’s Bai'ah (pledge of allegiance) after you. ” Mu'awiyah said: “And have you arranged it?” He replied in the affirmative and so Mu'awiyah said: “Resume your work. ” Once al-Mugheerah had left his presence, his associates said to him: “What have you done?” He said: “1 have caught Mu'awiyah’s foot in a leather stirrup of error that will remain that way until the Day of Resurrection. ” Al-Hasan said: “It was because of this that the pledged allegiance passed on to their sons, i. e. the caliphate became hereditary, which would have otherwise remained as appointment through Shoora (consultation) between the Muslims until the Day of Resurrection. ”

It is said that Yazeed rejoiced when news of al-Husain’s death first reached him, though he later regretted it. Abu ‘Ubaidah Ma'mar bin al-Muthanna said that Yoonus bin Habeeb al-Jarmi informed him that when Ibn Ziyad killed al-Husain and his men, he sent their heads to Yazeed who was pleased about their deaths. This had served to improve his standing with Ibn Ziyad but it was not long before he regretted what he had done. ”

When the people of al-Madinah renounced their obedience and dissociated themselves from Yazeed, they appointed Ibn Mutee‘and Ibn Hanzalah as their leaders, as they represented two of the staunchest rivals of Yazeed. Other than stating that he drank Khamr (wine; alcohol) and engaged in some other impure acts, they did not go as far as to accuse of him of atheism as some of the Rawafid (Rafidites, a Shi’ite sect; lit. Renegades) did. Yazeed was a certainly a sinnerbut it is stillnot permissible to depose a leader on these grounds, the reason for which is evident from the disorder and Fitnah (trials; tribulations) that erupted because of what happened in the case of ai-Harrah.

It follows that Yazeed delegated someone to request that they resume obedience to him, upon which he granted them three days to do so; however, when they did not comply with his order, he fought against them. Battling against the people of al-Harrah might have served as sufficient rectification of the matter had the army commander not warranted his authority over al-Madinah for a period of three days, which resulted in some unspeakable crimes and acts of corruption committed against the people of al-Madinah.

Naff is reported to have said: “When the people abandoned the leadership of Yazeed bin Mu' awiyah, Ibn ‘Umar gathered his children and family together, after which he declared his faith in Allah and His Messenger (Peace and Blessings of Allah be upon him) then said: ‘We have pledged our allegiance to a man in keeping with our covenant with Allah and His Messenger (Peace and Blessings of Allah be upon him). Indeed, I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: ‘A flag will be fixed on the Day of Resurrection for ever betrayer (and perfidious person) and it will be announced (publicly in front of everybody) that ‘This is the betrayal (perfidy) of so-and-so, the son of so- and-so’. Certainly, the greatest betrayal, apart from associating partners with Allah, is committed by a man who pledges his allegiance to a man for the sake of Allah and His Messenger (Peace and Blessings of Allah be upon him) but who then violates and breaks that pledge. Yazeed has not abandoned a single one of you nor has he been immoderate with any of you in dealing with this matter and therefore the feud between us and him is forbidden. ”

Zaid bin Aslam is reported to have said on the authority of his father that Ibn ‘Umar entered upon Ibn Mutee‘ while he was with him. When he entered, he said: “Welcome to you, Abu ‘Abdur-Rahman”, as they lay down cushions for him to sit on. He then said: “I have come to you to inform you about a Hadeeth that I heard from the Messenger of Allah (Peace and Blessings of Allah be upon him). He said: 'Whoever withdraws his hand from obedience then he will stand alone (without any authoritative source) on the Day of Resurrection and whoever dies having disunited himself from the community then he has died in Jahiliyyah (Ignorance).

Yazeed died in Huwwareen, a town in Damascus on 14 Rabee‘ul-Awwal, which is said to have been on a Thursday in the middle of the sixty-fourth year. He assumed power following the death of his father in mid-Rajab of the sixtieth year. He was bom in the twenty-fifth year, while others say in the twenty-sixth or -seventh year, and due to this uncertainly there are differences of opinion regarding his age upon his succession to the Khilafah. To relate these very limited differences of opinion would nevertheless suffice to reveal their dubious and obscure nature. There are those who claim he was over forty years of age when he died - and Allah knows best. In any case, his body was carried to Damascus where he was buried in the Bab us-Sagheer graveyard. During his rule, the river that he named after himself was expanded to reach as far as the foot of Mount Qasiyoon having previously been just a small stream. His expansion of it successfully enhanced the flow of water therein.

Yazeed bin Mu‘awiyah’s Offspring

Amongst them was MiTawiyah bin Yazeed bin Mu‘awiyah, whose patronymic nickname was Abu Laila; Khalid bin Yazeed, whose nickname was Abu Hashim and about whom it is said was knowledgeable in the field of Chemistry; ‘Abdullah bin Yazeed who was known Al- Uswar for his proficiency in archery as one of the most skilled archers among the ‘Arabs; ‘Abdullah al-‘Asghar; Abu Bakr; 'Utbah; ‘Abdur-Rahman; ar-Rabee‘ and Muhammad, all of whom were bom to different women.

The Leadership of Mu‘awiyah bin Yazeed bin Mu6awiyah

Abu ‘Abdur-Rahman, also known as Abu Yazeed and Abu Laila al-Qurashi al-Umawi, was a pious and honest man whose occupancy as Khaleefah did not last for very long. In fact, it is said that he reigned sovereign for just forty days.

During this time, Mu‘awiyah bin Yazeed took so ill that he was unable to go to the people and as a result, ad-Dahhak bin Qais led the people in prayer and attended to their affairs on his behalf. Eventually, Mu‘awiyah bin Yazeed passed away at the age of just twenty-one, while others have reported aged twenty-three years and eighteen days, while yet others have stated at the age of just nineteen or twenty. It has also been claimed that he was just fifteen when he died — Allah knows best.

It is narrated that Mu‘awiyah bin Yazeed would publicly exclaim: “As-Salat (prayer) is a daily communion! "He would subsequently assemble the people together and say: “O people! Indeed, I have been entrusted with your affairs while I am weak and unable. I would therefore like for you to concede leadership to a man of strength in the same manner that as-Siddecq (i. e, ‘Abu Bakr) endowed ‘Umar. If you will, then appoint a committee for consultation comprised of six persons from amongst you as ‘Umar bin al-Khattab did; for just one of you cannot be right concerning it. And so, I have bequeathed your affairs to yourselves, therefore you should appoint the one that is most fitting to undertake leadership over you. ” He then stepped down and entered his house, anddid not come out until he had died. It is believed that he was either poisoned or stabbed.

The Leadership of ‘Abdullah bin az-Zubair (May Allah be pleased with him) According to Ibn Hazm and a Sect who Heralded Him as the Ameer ul-Mu’mineen

We have previously mentioned that when Yazeed died, his army under the commandership of Husain bin Numair as-Sakooni pulled out of Makkah, after having laid siege to Ibn az-Zubair within the house in which he had taken refuge, and returned to ash-Sham. From that point onwards, the situation deteriorated for Ibn az-Zubair as matters got out of control in the land of al-Hijaz to the point of chaos. It turned out that the people had pledged their allegiance to him even though Yazeed had already received a public pledge there, and so, upon learning this, Ibn az-Zubair decided to appoint his brother, ‘Ubaidah bin az-Zubair, as the deputy of al-Madinah and to thereafter undertake the task of exiling the Banu Umayyah tribe. Upon doing so, the Banu Umayyah travelled to ash-Sham, amongst whom was Marwan bin al-Hakam and his son, ‘Abdul-Malik. In the meantime, the people of al-Basrah had turned to Ibn az-Zubair after having undergone much civil strife and turmoil over a long and complex period, not to mention that they had been subjected to four different rulers over the duration of just six months. Having made the journey to Ibn az-Zubayr in Makkah because of their state of unrest as a result of their own actions, Ibn az-Zubair wrote to Anas bin Malik to lead them in prayer.

In addition to this, he sent "Abdullah bin Yazeed al-Ansan to the people of al-Koofah to perform the prayer and Ibraheem bin Muhammad bin Talhah bin "Ubaidutlah to administer the Kharaj (land tax) and to monitor and examine the affairs of both major cities. He was also sent to the people of Egypt who paid homage to him, after which ‘Abdur-Rahman bin Jahdar was deputed over them, who later yielded the compliance of the people of al-Jazecrah (the Arabian Peninsula).

Al-Harith bin ‘Abdullah bin Rabee‘ah was instated over al-Basrah and then sent to the people of Yemen and Khurasan where he received their pledge of allegiance, and to ad-Dahhak bin Qais in ash-Sham who also pledged his allegiance. However, it said that the people of Damascus and its officials based in Jordan did not offer their pledge of allegiance for the reason that they had already given a pledge to Marwan bin al-Hakam at the time when al-Husain bin Numair returned to ash-Sham from Makkah. A group of the Khawarij (sect of Dissenters) had rallied around ‘Abdullah bin az-Zubair in his defense, including Nafi‘ bin al-Azraq, ‘Abdullah bin Ibad and a group of their chiefs. Once he had established his claim to the caliph, they said amongst themselves: “You (lot) have certainly made a mistake because you previously fought alongside this man while you did not know his views concerning ‘Uthman bin ‘Affan (who they loathed) ”, upon which they gathered around him in order to question him about ‘Uthman. As such, he answered their questions concerning him, though they were displeased by his mentioning of ‘Uthman’s virtuous characteristics, pure faith, honesty, loyalty, justice and his good deeds, upright conduct and fidelity to the truth when it was put before him. As they listened to him, they began to turn away until they dissociated themselves from him completely and instead headed for al-‘Iraq and Khurasan where it is said they became divided in all aspects of their religion, sect and way of life on every possible level. The reason for their fragmentation was due to ignorance and egotistic pursuits that were grounded in a corrupt doctrine of belief. Despite this, they were still able capture a great number of cities and towns that later sought to challenge them, as we shall come to narrate in the forthcoming chapters by the will of Allah, the Sublime.

The Bai‘ah (Pledge of Allegiance) of Marwan bin al-Hakam

When Husain bin Numair returned from the land of al-Hijaz and ‘Ubaidullah bin Ziyad travelled from al-Basrah to ash-Sham, the Banu Umayyah tribe moved from al-Madinah to ash-Sham and met with Marwan bin al-Hakam following the death of Mifaw'iyah bin Yazeed who had resolved to pledge allegiance to Ibn az-Zubair in Damascus. However, the people of Damascus had pledged their allegiance to ad-Dahhak bin Qais in order that he rectify matters between them and maintain their affairs until they united as the

community of Muhammad (Peace and Blessings of Allah be upon him). At the same time, ad-Dahhak wanted to pledge allegiance to Ibn az-Zubair just like an-Nu[l]man bin Basheer in Hims, Zufar bin al-Harith al-Kilabi in Qinnasreen and Natil bin Qais in Palestine from where Rawh bin Zinba[1-] al- Judhami had been exiled. ‘Ubaidullah bin Ziyad and al-Husain bin Numair continued to press for Marwan bin al-Hakam’s ascension to power until they changed his mind and made him cautious of Ibn az-Zubair assuming authority and setting up dominion in ash-Sham. Thus, they said to him: “You are the Shaikh (leader; elder) and chief of the Quraish and therefore you have the most right to pursue this matter. ” All his people from the Banu Umayyah tribe, along with the people of Yemen, rallied around him until he eventually agreed with them and began to say: “It is not too late. ”

On the other hand, Hassan bin Malik bin Bahdal al-Kalbi wrote to ad-Dahhak bin Qais in an attempt to deter him from offering allegiance to Ibn az-Zubair on the grounds that he possessed control and influence over the Banu Umayyah tribe who had done much good towards him, and he went on to speak of their honour and prestige. Hassan bin Malik had received the pledged allegiance from the Banu Umayyah tribe in Jordan at the time when he was calling them to his sister’s son, Khalid bin Yazeed bin Mifawiyah bin Abu Sufyan. He therefore sent a letter to ad-Dahhak concerning it in which he ordered him to read the letter before the people of Damascus from the pulpit during Junufah (Friday prayer). It is said that the man who delivered the letter to him was called Naghidah bin Kuraib at-Tabikhi, who was supposedly from the Banu Kalb tribe, and to whom it was said: “If he does not read the letter to the people then read it to them yourself. ” Accordingly, he was given his own copy of the letter upon which he travelled to ad-Dahhak and ordered him to read the letter, although when ad-Dahhak refused, Naghidah stood before the people and read it to them. Only a group of chiefs believed what he told them, while the rest believed he was a liar and as a result this caused great Fitnah (discord) to break out between the people. Amidst the conflict, Khalid bin Yazeed bin Mu‘awiyah who was just a young man at the time, stood up on the second step of the Minbar and was able to appease and silence the people, which therefore allowed ad-Dahhak to descend from the Minbar and lead the people in the Junufah prayer.

Subsequently, ad-Dahhak bin Qais sentenced those who had believed Naghidah to prison, although this agitated their respective tribes who rebelled against his decision, thereby prompting their release, Ad-Dahhak’s actions had further caused the people of Damascus to become anxious about Ibn az-Zubair and the Banu Umayyah and so after the Jumu‘ah prayer, the congregation went to stand before the door of Jairoon, which is why this day came to be known as the “Day of Jairoon. ”

Al-Mada’ini says: “The people wanted al-Waleed bin ‘Utbah bin Abi Sufyan to be put in charge over them, although he refused and died during those nights. When ad-Dahhak bin Qais ascended the Mmbar of the mosque, he delivered a sermon to inform them of what had happened and thereafter defamed Yazeed bin Mu'awiyah. At that point, a young man from the Banu Kalb tribe stood up and began to beat him with a stick that he had been carrying for that very purpose. The people who were sitting in their rows consequently turned on one another such that a huge fight broke out within the Masjid. Hence, Qais and his supporters called for Ibn az-Zubair and championed ad-Dahhak bin Qais whilst the Banu Kalb tribe called for the Banu Umayyah tribe to pledge allegiance to Khalid bin Yazeed bin Mifawiyah and formed a coalition of zealots in support of Yazeed and his Ahl al-Bait (members of his family).

Following this, ad-Dahhak got up and went into the Dar ul-Tmarah (similar to the official government headquarters), shut the door and remained therein, without coming out to the people until the Fajr (dawn) prayer on Saturday. He then sent a message to the Banu Umayyah tribe who convened together and entered upon him in the Dar ul-Tmarah, amongst whom was Marwan bin al-Hakam, ‘Amr bin Sa'eed bin al-‘As, and Khalid and ‘Abdullah, the two sons of Yazeed bin Mu‘awiyah. ”

Al-Mada’ini goes on to say: “Ad-Dahhak apologised to those who went to see him and agreed that he would go along with them to see Hassan bin Malik al-Kalbi. After that, they came to an agreement over

who they all considered suitable from amongst the Banu Umayyah to lead them and then embarked on their journey together. While they were travelling to al-Jabiyah on their way to Hassan, they were encountered by Thawr bin Ma'n bin al-Akhnas to whose tribe Qais belonged. Thawr said to ad-Dahhak: "Verily, you invited us to pledge allegiance to Ibn az-Zubair and so we gave you our answer while you are now on your way to this nomad so that he may appoint his sister's son, Khalid bin Yazeed bin Mu'awiyah, as his successor. " Ad-Dahhak said: "So what do you think?" He replied: "I think that we should disclose what we have been hiding and that we should call for obedience to Ibn az-Zubair while fighting against whoever opposes this view. "

At that point, ad-Dahhak was favourably disposed to what he had said and so returned to Damacus where he settled along with those members of his army including Qais and his supporters. He then summoned his army chiefs and thereafter the people pledged their allegiance to Ibn az-Zubair; accordingly, he wrote to Ibn az-Zubair to inform him of it. In turn, Ibn az-Zubair mentioned what ad-Dahhak had done to the people of Makkah, thanked him for his good deed and then wrote to him regarding the deputyship of ash- Sham. Contrary to this account, it has been claimed by some that ad-Dahhak afterwards vowed to establish the caliphate for himself, although Allah knows best whether that was actually the case.

Therefore, according to al-Mada'ini's account, ad-Dahhak first advocated pledging allegiance to Ibn az-Zubair but he was then urged by 'Ubaidullah bin Ziyad to pursue allegiance for himself, which Ibn Ziyad did in an attempt to double-cross Ibn az-Zubair and squash his opposition. Thus, ad-Dahhak invited the people to pledge allegiance to himself for three whole days, which caused the people to detest and insult him, saying: "You urged us to pledge to allegiance to a man and so we pledged allegiance to him. Then you go and renounce him for no reason whatsoever after which you call on us to pledge allegiance to yourself?! ''After they said this, he decided to reaffirm his allegiance to Ibn az-Zubair but the people rejected him just as Ibn Ziyad had planned.

Having already made an agreement with Marwan, ad-Dahhak conceded with 'Ubaidullah bin Ziyad who managed to persuade him to push for his own pledge of allegiance. Ibn Ziyad then had him impeached for breaking his allegiance and in doing so deceived ad-Dahhak who was in Damacus at that time and during which Ibn Ziyad would pay him a visit every day. Ibn Ziyad later advised ad-Dahhak to leave Damascus and move to the desert, while in the meantime he would dispatch an army to join him there. It follows that ad-Dahhak travelled to Marj Rah it, a desolate region in the desert outskirts, where he remained with his band of troops. At the same time, the Banu Umayyah tribe assembled with its adherents in Jordan who had already joined forces with Hassan bin Malik's people belonging to the Banu Kalb tribe.

When Marwan bin al-Hakam perceived what had ensued in the developments surrounding Ibn az- Zubair's pledge of allegiance and the possibility of his dominion, he resolved to embark on a journey to him with the intention of offering him his allegiance in return for the security of the Banu Umayyah tribe. He therefore travelled until he reached Adhri'at where he came across Ibn Ziyad as he was on his way back from al-'Iraq. At their meeting, Ibn Ziyad disparaged and dissuaded him from going ahead. Instead, 'Amr bin Sa'eed al-'As, Husain bin Numair, Ibn Ziyad and the people of the Yemen offered to join in association with Marwan to whom they said: "You are an elder and chief of the Quraish, whereas Khalid bin Yazeed is just a young man and 'Abdullah bin az-Zubair is a middle-aged man. You must therefore strike while the iron is hot and dispense of them. We pledge our allegiance to you and if you accept then extend your hand to us. " He then put his hand out and there, in al-Jabiyah, they pledged allegiance to Marwan on Wednesday, three days into the month Dhul-Qa'dah in the sixty-fourth year.

Marj Rahit and the Murder of ad-Dahhak bin Qais al-Fihri (May Allah be pleased with him)

It has been previously mentioned that ad-Dahhak was the deputy of Damascus under Mu'awiyah bin Abi Sufyan's administration, and would lead the prayer on his behalf, uphold the law and attend to matters of

state owing to Mu'awiyah's illness. When Mu‘awiyah passed away, he had taken care of all the formalities attached to his son Yazeed’s succession and pledge of allegiance, and in the same manner, when Yazeed died, the people pledged their allegiance to his son, Mu'awiyah bin Yazeed. It was after his death, however, that the people of Damascus changed the manner of succession and instead pledged allegiance to ad-Dahhak until they were able to reach an alternative agreement, whereby they extended their allegiance to Ibn az-Zubair and ad-Dahhak did the same.

One day when ad-Dahhak was delivering a public sermon, he spoke of Yazeed bin Mu'awiyah in a criticising and admonishing manner. The people began to argue with one another because of it so much so that they turned their swords on each other within the mosque. Ad-Dahhak managed to calm the people down, after which he went into the Dar ul-Imarah (similar to the official government headquarters) and closed the door behind him. It was after this incident that he decided to concur with the Banu Umayyah and so he agreed to travel with them to Hassan bin Malik bin Bahdal who was in Jordan. Once they reached him, they considered and decided upon who was suitable for leadership from amongst their own people. Hassan wanted to pledge allegiance to his sister’s son, Khalid bin Yazeed (Yazeed was the son of Maisoon who was the daughter of Bahdal and therefore the sister of Hassan). Having embarked on the journey with them, ad-Dahhak shortly afterwards left most of his army in the lurch and instead returned to Damascus but he was denied entry. He therefore sent his chief troops to pledge allegiance to Ibn az- Zubair on his behalf.

The Banu Umayyah, which included Marwan, ‘Amr bin Sa'eed, and Khalid and 'Abdullah, the two sons of Yazeed bin Mu'awiyah, advanced on their journey until they met with Hassan bin Malik in al-Jabiyah, though they neither possessed power nor magnanimity in the view of ad-Dahhak bin Qais. Marwan decided to go to Ibn az-Zubair to pledge allegiance to him in return for his protection of the Banu Umayyah and so he accordingly arranged for them to be escorted out of al-Madinah. Marwan then set off until he reached Adhri'at where he met with ‘Ubaidullah bin Ziyad as he was on his way back from al-‘Iraq and there he joined forces with him along with Husain bin Numair and ‘Amr bin Sa'eed bin al-'As who subsequently urged him to pursue his own pledge of allegiance. They maintained that he had more right to it on the grounds that Ibn az-Zubair had disunited the community and abandoned three of the caliphs before him. They would not leave Marwan alone and insisted that he comply with them in that respect. 'Ubaidullah bin Ziyad proposed to him: "I will go to ad-Dahhak for you in Damascus and dissociate from him and abandon his affairs on your behalf. ” In doing so, he said that would pay him a visit every day and treat him with kind companionship so that he might advise him to pursue the pledge of allegiance for himself and desert Ibn az-Zubair by saying to him: “You have more right to it than he does, as obedience to you can ensure peace and security whereas Ibn az-Zubair is detached from the people. ”

As a result, ad-Dahhak called the people to pledge allegiance to himself for a period of three days, however, his campaign was completely rejected. This caused ad-Dahhak to revert to advocating allegiance to Ibn az-Zubair but this too diminished him in the eyes of the people. Ibn Ziyad said to him: “Verily, whoever pursues your aim does not remain in the cities or fortresses but he should stay in the desert and advocate his claim through the use of soldiers”, and so ad-Dahhak moved to the desert where he called on the people to pay homage to himself through his soldiers. It was for this reason that ad- Dahhak stationed himself in Marj Rahit where he decided to stay, while Ibn Ziyad was located in Damascus, Marwan and the Banu Umayyah tribe in Tadmur, and Khalid and 'Abdullah with their maternal uncle, Hassan, in al-Jabiyah.

It follows that Ibn Ziyad wrote to Marwan instructing him to announce his claim to the Khilafah publicly, which he did. In addition to this, he married the mother of Khalid bin Yazeed, who was also the mother of Hashim and the daughter of Hashim bin 'Utbah bin Rabee'ah and in doing so established his status.
Following this, the people pledged their allegiance to him and joined forces with him as they advanced towards Marj Rahit where ad-Dahhak bin Qais was stationed. At the same time that ‘Ubaidullah bin Ziyad

and his brother ‘Abbad bin Ziyad were on their way to ad-Dahhak, they met Marwan with his army of thirteen thousand men, in addition to having Yazeed bin Abi an-Nims on his side in Damascus. As one of ad-Dahhak's delegates was on his way back from there, he crossed paths with Marwan and witnessed the degree of his weaponry, manpower and fortitude. It is said that at that time, ‘ A bdur-Rahman, the son of Ummul-Hakam, was Marwan’s deputy in Damascus and that Marwan had appointed ‘Ubaidullah bin Ziyad over the right wing of his army and ‘Amr bin Sa‘eed bin al-‘As as commander of the left wing.

Ad-Dahhak sent for reinforcements to an-Nu‘man bin Basheer who extended the people of Hims to him under the commandership of Shurahbeel bin Dhul-Kala‘, whilst Zufar bin al-Harith al-Kilabi made his way to him with the people of Qinnasreen. On account of his allies, ad-Dahhak’s army comprised of thirty thousand men, with Ziyad bin ‘Amr al-‘Uqaili assigned over the right wing and Zakariyya bin Shamir al-Hilali over the left. Eventually, the two armies clashed in the Battle of Marj Rahit that lasted for a period of twenty days and during which they engaged in brutal combat every day. Once the battle had ended, ‘Ubaidullah bin Ziyad signalled Marwan to use a ploy to beguile the opposition into going to al-Muwada‘ah by telling him: “Indeed, war is based on deceit. You and your companions are on the true course while they are on the false one; you must therefore convey this to the people, ” Marwan and his men were then able to trap them into a vulnerable position upon which they carried out their onslaught. Despite the ability of ad-Dahhak and his associates to withstand the attack, ad-Dahhak bin Qais was nevertheless killed as a result of it. The man who allegedly stabbed him with a spear was called Zuhmah bin 'Abdullah from the Bani Kalb tribe who was unaware of who he was stabbing at the time of impact. Marwan and his associates continued to fight until the opposition had completely fled from the battlefield, at which point he shouted: “Do not follow a schemer! "He was later brought the head of ad-Dahhak and it is said that the first person to inform him of his death was Rawh bin Zinba‘ al-Judhami. In this way, Marwan bin al-Hakam was able to secure his seat of power in ash-Sham. It is further narrated that Marwan cried to himself on the day of Marj Rahit, saying: “Is it that after having become both great and weak I have been reduced to killing with the sword over the dominion?”

Ad-Dahhak bin Qais was one of the Sahabah (Companions of the Prophet (Peace and Blessings of Allah be upon him)) according to authenticnarrations. He narrated a number of Ahadeeth from the Prophet (Peace and Blessings of Allah be upon him) and he was amongst those who participated in the conquest of Damascus, where he eventually settled.

Imam Ahmad narrated on the authority of al-Hasan that ad-Dahhak bin Qais wrote a letter to al-Haitham at the time of Yazeed bin Mifawiyah’s death, which read: “Peace be upon you. It follows that I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) saying: ‘Between the two hands of the clock lies Fitnah (trial, tribulation) like the twilight of a dark night, Fitnah like smoke which causes the heart of man to die just as his body dies. A man may wake up a believer yet be a disbeliever by the evening, or he may spend the evening as a believer and the morning as a disbeliever. Indeed, nations sell their principles and faith for a small worldly price’. Yazeed bin Mu'awiyah has died and you are our brothers and brethren, therefore do not contest us until we have resolved the matter for ourselves. ”

This year also witnessed the killing of an-Nu‘man bin Basheer al-Ansari who was the first infant to be born in al-Madinah following the Hijrah (migration) to the Ansar (Helpers). At his birth, his mother carried him in her arms and took him to the Messenger of Allah (Peace and Blessings of Allah be upon him) who supplicatedfor him to be bestowed with wisdom and gave his mother the good news that he would live a praiseworthy life, die a martyr and enter Paradise. He therefore lived a comfortable life in the course of which he was deputed over al-Koofah by Mu‘awiyah for nine months. He later went to live in ash-Sham where he occupied the office of district judge and legislator following Fadalah bin ‘Ubaid.

An-Nu'man had provided ad-Dahhak bin Qais’ army with reinforcements from the people of Hims on the occasion of Marj Rahit and it is said that following the death of ad-Dahhak bin Qais, an-Nu‘man was killed in a village called Baircen by a man named Khalid bin Khaliyy al-Kala’i from amongst them.

One of the things that an-Nu'man bin Basheer {May Allah be pleased with him) said was: “Ruin is the work of evil deeds in times of affliction. ” Al-Haitham bin Malik at-Ta’i reported that he heard an-Nu‘man bin Basheer saying as he stood on the pulpit: “I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) saying: 'Satan has snares and traps, amongst which is showing ingratitude to Allah's blessings, pride concerning His sustenance, arrogance towards His servants and chasing desires other than for His sake.

From amongst the Hasan (good) and Saheeh (authentic) Ahadeeth narrated by an-Nu‘man is that he heard the Messenger of Allah (Peace and Blessings of Allah be upon him) saying: “Both the lawful and unlawful are evident but in between them there are doubtful (unclear) matters and most of the people have no knowledge about them. So whoever saves himself from these doubtful (unclear) things, he saves his religion and his honour. And whoever indulges in these doubtful (unclear) things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to cross into it. (O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His unlawful (forbidden) things. Beware! There is a piece of flesh in the body, if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt, and that is the heart. ” (al-Bukhari and Muslim)

The death of al-Miswar bin Makhramah bin Nawfal, a young Sahabi also occurred in this year after he was injured with az-Zubair by the fire cannons as he was standing in prayer in the Hijr.

In this year, that is, the sixty-fourth year of Hijrah, numerous wars and tribulations took place and spread across the eastern lands. A sect of the Shee'ah was formed by Sulaiman bin Surad in al-Koofah who threatened to take revenge for al-Husain bin ‘Ali bin Abi Talib (May Allah be pleased with him) following his murder in Karbala' on the day of 'AShoora’, the 10th al-Muharram, in the sixty-first year. They felt remorse towards the ones who had gone to al-Husain but who later betrayed and abandoned him instead of championing his cause upon his arrival in their land. About this they said:

“You strove to hold on but to no avail. ”

The Destruction and Reconstruction of the Ka[4]bah during the Days of Ibn az-Zubair

Abu Ja‘far bin Jareer said: “Ibn az-Zubair’s destruction of the Ka‘bah took place in this year from a fire caused by the torches that were used during the ballista attack. This quickly spread to the structure’s walls and even to the foundations of Ibraheem (May Allah be pleased with him) as the people were circumambulating and praying behind it. The Black Stone was subsequently placed in a chest lined with silk fabric and as for the ornaments, garments and other fineries that had been in the Ka'bah, they were stored away in a safe until Ibn az-Zubair had finished rebuilding it in accordance with the way that the Messenger (Peace and Blessings of Allah be upon him) had wanted it.

Ibn az-Zubair’s reconstruction of the Ka'bah, in accordance with what is stated in the Saheehain and other compilations of narrations, is based on the authority of 'A’ishah, Umm ul-Mu'mineen who narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said to her: “Were your people not close to the period of Ignorance, I would have demolished the Ka'bah, and would have included in it al- Hijr, that your people (Quraish) ran short of money (so they could not include it inside the building of Ka'bah) ; I would have made for it one door towards the east and the other towards the west, the people would have entered in it from one sideand from the other side they would have come out, and 1 would have made its door at a level with the ground and your people raised its door high door to admit into it whomever they liked and to prevent whomever they liked. ” Thus, Ibn az-Zubair rebuilt it in the way that his maternal aunt, ‘A’ishah, Umm ul-Mu’mineen informed him that the Messenger of Allah (Peace and Blessings of

Allah be upon him) wanted it - may Allah reward him.

Ibn Jareer says: ‘"‘Abdullah bin az-Zubair led the Hajj Pilgrimage with the people in this year. He deputed his brother, ‘Ubaidah over al-Madinah, ‘Abdullah bin Yazeed al-Khatmi over al-Koofah and Sa‘eed bin Nimran as its district judge and legislator— given that Shuraih refused to occupy the post during times of Fitnah (tribulation; discord) —‘Umar bin Ubaidullah bin Ma‘mar at-Taimi over al-Basrah and Hisham bin Hubairah as its judge and legislator; and ‘Abdullah bin Khazim over Khurasan. The aforementioned events of Marj Rahit took place towards the end of this year, resulting in Marwan bin al-Hakam bin Abul- ‘As securing the dominion ofash-Sham after gaining victory over ad-Dahhak and killing him. It is further said that Marwan entered Egypt and seized it from its deputy, namely, ‘Abdur-Rahmanbin Jahdam, who was assigned by Ibn az-Zubair, thereby allowing Marwan and his associates to assume power over both ash-Sham and Egypt.

Upon Entering the Sixty-Fifth Year

Approximately 17, 000 people joined in association with Sulaiman bin Surad, all of whom sought to take revenge on whoever had killed al-Husain. Sulaiman had delivered a sermon to them upon their departure from al-Koofah in the month of Rabee‘ul-Awwal of this year in Nukhailah, wherein he urged them to undertake Jihad (fighting for Allah’s Cause) by saying: “Whoever goes out seeking the gold and silk of this world then we having nothing to offer him. Instead, we bear swords around our necks, spears in our fists and provisions that will suffice us until we meet our enemy. ” His supporters therefore agreed to “hear and obey” under those circumstances, after which Suliman bin Surad instructed some of them to target ‘Ubaidullah bin Ziyad and others to attack the heads of the tribes who had killed al-Husain in al- Koofah, such as ‘Umar bin Sa‘d bin Abi Waqqas and the like. However, Sulaiman later retracted these orders and instead told his army that they should target nobody other than ‘Ubaidullah bin Ziyad, as it was he who assembled and dispatched the armies against al-Husain and incited the people to conspire against him. He further refused to negotiate or accept any requests made by Ibn Ziyad, saying: “Grant him nothing but the sword", and it was upon declaring this that he advanced towards him from ash-Sham to al-'Iraq with the people behind him.

It is worth noting here that if this resolution and assembly had been made before al-Husain ended up in the state that he did, they could have assisted and benefitted him when he needed it the most, instead of attempting to do so after four years.

In any case, prior to their departure, everybody refused to march forth until had they visited al-Husain’s grave and invoked mercy on him, which led to a crowding of the masses more than the crowds around the Black Stone. Following this, they set off towards ash-Sham and as they passed through Qarqeesiya, Zufar bin al-Harith fortified his position against them, upon which Sulaiman sent him a message saying: “I do not intend fighting you, therefore come out to us so that we might stay with you for a day or so. ” Thus, he complied with Sulaiman bin Surad’s wishes and said to him: “I was informed that the people of ash- Sham had organised an immensely powerful army in conjunction with Husain bin Numair, Shurahbeel bin Dhul-Kala‘, Adham bin Muhriz al-Baha!i, Rabee‘ah bin Mukhariq al-Ghanawi and Jabalah bin 'Abdullah al-Khath‘ami. ” So Sulaiman bin Surad said: “In Allah we trust as do the Mutawakkiioon (those who depend and trust in Allah) ”, after which Zufar proposed that they either enter his city or remain at its border so that should anyone approach them, they would stand up to them. However, they refused to accept anything that he said, saying: “Someone from our own country proposed the same thing to us and we refused him. ” He said: “If you refused that then hasten to ‘Ain ul-Wardah where the water, city and markets are all behind you. There is no business between us and you; you are safe here. ” Then he assured them of his dependability during wartime whereby he greatly commended Sulaiman bin Surad and his associates for their efforts and then left. Hence, Sulaiman bin Surad set off on his journey to ‘Ain ul-Wardah until he reached its western territories where he stopped and camped for five days before the arrival of his enemies.

The Event of ‘Ain ul-Wardah

Sulaiman bin Surad and his associates had spent a short period of respite in ‘Ain ul-Wardah but as the people of ash-Sham drew nearer, Sulaiman delivered a sermon to his associates in which he exhorted them towards the Hereafter, disdained their pleasure in the World and commended the merits of Jihad (fighting for Allah's cause). He continued to say: “In the event that I get killed, your nominated Ameer (Commander) will be al-Musayyab bin Najabah; if he is killed then it is ‘Abdullah bin Sa‘d bin Nufail; if he is killed then it is ‘Abdullah bin Wal; and if he is killed then it is Rifa‘ah bin Shaddad. " He then dispatched al-Musayyab bin Najabah with an army of five-hundred horsemen to attack the army of Ibn Dhul-Kala, ‘ who being unaware of their advance, were caught off-guard. The outcome was that a small number of them were killed and the rest wounded. ‘Ubaidullah bin Ziyad subsequently received news of this and so he immediately dispatched al-Husain bin Numair to take the field. Accordingly, Sulaiman bin Surad and his army encountered him the following morning standing with an army of twelve thousand men behind him. It was on a Wednesday, eight days before the end of the month of Jumadal-Oola, when both sides eventually agreed to reconcile. The Shamiyyoon (those from ash-Sham) invited the associates of Sulaiman to submit in obedience to Marwan bin al-Hakam, while at the same time, the associates of Sulaiman called on the Shamiyyoon to surrender ‘Ubaidullah bin Ziyad for the murder of al-Husain. In spite of this, both sides refused to comply with the other’s demands and a grave battle took place that lasted all day and all night.

By this point, the ‘Iraqiyyoon (those from al-Traq) were completely surrounded by the Shamiyyecn and so when Ibn DhuI-Kala‘got up the following day, he discovered that eighteen thousand horsemen had arrived in his midst. Ibn Ziyad had vilified and reprimanded him and so on this day the people clashed in a bitter battle the likes of which no one had ever witnessed before, not breaking except during prayer times until the night. When the fighting resumed on the third day, Adham bin Muhriz had provided assistance to the Shamiyyeen with ten thousand others and so the battle commenced on Friday whereby both sides clashed in a severe battle that lasted until the time of Dhuha (mid-morning prayer).

Next, the people of ash-Sham turned on the people of al-Traq until they surrounded them from every angle. At that point, Sulaiman bin Surad addressed his people and incited them to undertake Jihad and an intense battle broke out. He then dismounted his horse and unsheathed his sw'ord, shouting: “O servants of Allah! Whoever amongst you wants to go to Paradise, to have his sins pardoned and die by his covenant then step forth! "At that instant, masses of people dismounted their riding animals and unsheathed their swords as he had, they then marched on foot until they had fully penetrated the opposition and both sides had become completely drenched in each other’s blood. Sulaiman bin Surad was then killed by Yazeed bin al-Husain who shot several arrows that hit him, then missed him, then hit him and so forth until he died. Upon his death, al-Musayyab bin Najabah raised the banner of war and waged a brutal attack against the opposition whilst shouting:

“The might of the beasts has become apparent

It is clear in times of turmoil and war

I am braver than the predator that leaps

And seizes its prey from every possible angle.

He was subsequently killed in the attack and therefore his son carried out his father's will and honoured his comrades by giving the banner of war to 'Abdullah bin Sa'd bin Nufail. He charged against the opponents with it, saying: "May Allah bestow His mercy on my brothers, of whom some fulfilled their oaths while others are waiting to, and they will take recourse on that for anything! "At that point, Rabee'ah bin Mukhariq launched a dreadful attack against the people of al-'Iraq in which he and 'Abdullah bin Sa'd bin Nufail contended, although the duel came to a draw. Rabee'ah's nephew therefore stepped in to assist his uncle and launched an attack against 'Abdullah bin Sa'd that resulted in his death. Upon his death, 'Abdullah bin Wal — who was actually an official Mufti (authorised to draw and issue Islamic legal rulings) of jurisprudence — took up the flag, just after they had observed the 'Asr (late afternoon) prayer of that day, whilst inciting the people to Jihad and shouting: "Proceed to Jannah! "He then organised an attack with his army, however, the men who were supposed to have defended him split and this exposed him to the sword of Adham bin Mahriz al-Bahili, the commander of the Shamiyyeen army, who succeeded in killing him. Rifa'ah bin Shaddad was the next to take up the flag, although he opted to keep his men in seclusion until darkness emerged and the Shamiyyoon had returned to their station, while he planned for his remaining soldiers to return with him to his country.

When the Shamiyyoon prepared for battle the next morning, they soon discovered that the 'Iraqiyyoon had retreated and returned to their country, neither leaving behind anyone nor making any requests from them. Rifa'ah cut across al-Khaboor and passed through Qarqcesiya with those who were with him where he received food, fodder for the animals and medical supplies sent by Zufar bin al-Harith. He remained there for three days during which they recovered and rested before setting off on their journey again. When they came to Heet (an area located by the River Euphrates close to Baghdad), they found that Sa'd bin Hudhaifah bin al-Yaman had already departed with those inhabitants of al-Mada'in to provide reinforcements and assistance to their army. Sa'd had heard of their ordeal and of what happened to their army and so he mourned the death of their companions, invoked blessings on them, asked for their forgiveness and cried for their brothers, after which he set out with the people of al-Mada'in towards them, whilst the people of al-Koofah returned to their land. A considerable number of the people of al- Mada'in were subsequently killed at war.

Al-Mukhtar bin Abu 'Ubaid remained in prison and it was from there that he wrote to Rifa'ah bin Shaddad to pay his condolences for the men he had lost, invoking mercy on them, commending those who had upheld their testimonies and gained immense reward in return. In his letter, he said: "Salutations upon them whose reward Allah has magnified and with whom He is surely pleased. By Allah! Not a single one of them took a step except that Allah granted him a reward greater that the world itself and everything in it. Indeed, Sulaiman was rewarded as Allah caused him to die and took up his soul to be w ith the souls of the Prophets "Assalam-o-Alaikum"the martyrs and the righteous men and women. It follows that I am the leader al- Ma'moon, fighter against the cowards and corrupters by the Will of Allah and therefore return, prepare and rejoice because of it. I call you to the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him) by demanding [recompense for] the blood of the Ahl ul-Bait (family of the Prophet (Peace and Blessings of Allah be upon him)). "

Much has been said regarding what he meant by this and some maintain that before their army had proceeded, he informed the people of their death and destruction according to a vision that had been revealed to him by the devils. In fact, he claimed that a devil had gone to him and revealed a vision similar to the one that was revealed by a devil to Musailimah. Sulaiman bin Surad's army later became known as the "Army of the Repentants. "

In brief, Sulaiman bin Surad al-Khazraji Abu Mutarrif al-Koofi, was a noble, prestigious, devout and spiritual Sahabi. He narrated Ahadeeth on the authority of the Messenger of Allah (Peace and Blessings

of Allah be upon him) that appear in the Saheehain and other related books. He also participated in the Battle of Siffeen alongside ‘Ali.

As for al-Musayyab bin Najabah bin Rabce‘ah al-Fazari, he set out with Khalid bin Waleed from al-Hraq and took part in the conquest of Damascus. He then returned to al-Traq and participated with ‘Ali in the Battle of Siffeen and other events. He was also one of the senior members who went out to claim requital for the blood of al-Husain (May Allah be pleased with him).

In this year, Marwan bin al-Hakam and ‘Amr bin Sa‘eed al-Ashdaq entered Egypt and seized it from the deputy appointed by ‘Abdullah bin az-Zubair, namely, ‘Abdur-Rahman bin Jahdarn.

Marwan further mobilised two armies in this year, the first for Hubaish bin Dulajah al-Qaini to take to al-Madinah and the other for ‘Ubaidullah bin Ziyad to take to al-‘Iraq to challenge the deputyship of Ibn az-Zubair. While they were on the road, they encountered the “Army of the Rcpentants” who had been with Sulaiman bin Surad pursuing the aforementioned affair at ‘Ain al-Wardah.

Marwan died in the month of Ramadan, the reason for which was due to his marriage to Umm Khalid, a former wife of Yazeed bin Mu‘awiyah, who was known as Umm Hashim and was the daughter of Hashim bin ‘Utbah bin Rabee‘ah. Marwan initially wanted to marry her with the intention of shaming her son, Khalid, in the eyes of the people, as many people thought that he would attempt to assume power in succession of his brother, Mu‘awiyah. Marwan therefore strategically married Khalid's mother as a means of undermining him. It so happened that one day, he entered upon Marwan who was talking about him within his gathering of companions. Upon taking a seat, Marwan addressed Khalid by saying: “O son of the succulent backside! ”At that instant, Khalid left and went straight to his mother to inform her of what he had said, to which she said: “Keep quiet and do not let him know that you have told me about it. ” As Marwan entered upon her later on, he asked: “Has Khalid said anything bad about me to you today?” She replied: “What reason would he have to say anything bad about you when he loves you and looks up to you?” , at which Marwan went to sleep in bed next to her unaware of the truth. Once he had fallen into a deep sleep, she picked up a pillow, put it over his face, then put all her weight on it until she eventually smothered him, and caused him to die from suffocation. This happened on the third day of Ramadan of the sixty-fifth year in Damascus while Marwan was aged sixty-three, or as some have maintained, aged sixty-onc or even eighty-one. His occupancy of the tenure lasted just nine months, while others say it was three days short often months.

The Biography of Marwan bin al-Hakam, the Patriarch of the Bani Umayyah (Umayyad) Caliphate that Ruled Thereafter

His name was Marwan bin al-Hakam bin Abul-‘As bin Umayyah bin 'Abd Shams and he was affiliated with many sects given that he was born in the lifetime of the Prophet (Peace and Blessings of Allah be upon him). He is mentioned in the Hadeeth about the Treaty of al-Hudaibiyah, which is narrated in Saheeh al-Bukhari on the authority of Marwan and al-Miswar bin Makhramah who heard it from a group of Sahabah in its entirety.

‘Uthman bin ‘Affan used to honour and show Marwan great respect so much so that he appointed him as a legal scribe under his rule. It was during his time in office and because of him that the affair of ad-Dar (the House) took place during which ‘Uthman bin ‘Affan was put under siege. The people insisted that Marwan surrender him, however, ‘Uthman outright prohibited him from doing so. Because of that, Marwan fought a tough fight on the day of ad-Dar in which he killed a number of the Khawarij (Dissenters). He fought on the left wing of the army in the Battle of Jamal and it is said that he shot the arrow at Talhah’s knee that ultimately led to his death -- Allah knows best.

Hanbal said on the authority of Imam Ahmad that Marwan supposedly occupied a post in the administration of the law, specifically, during ‘Umar bin al-Khattab’s caliphate. Ibn Wahb said; “1 once heard a ruler talking about Marwan and he mentioned that Marwan had said: ‘I have been reading the Book of Allah for forty years to then become involved in the spilling of blood and this affair.

Ash-ShatVi said: “Hatim bin Isma‘eel informed us on the authority of Ja‘far bin Muhammad who heard it from his father that al-Hasan and al-Husain prayed behind Marwan, though they did not repeat it and they classed it as a valid prayer. ”

Tariq bin Shihab is reported to have said: “The first person to precede the prayer on the day of ‘Eed (Festival) with the sermon was Marwan and upon doing so a man said to him: ‘You have contradicted the Sunnah’. Marwan therefore replied: “It had already been abandoned. ” Abu Sa‘eed then said: “Regarding this, he has judged the matter accordingly. I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: ‘Whoever sees something disliked by Allah then he should change it with his hand; if he is unable to do that then he should change it with his tongue and if he is still unable to do that then he should hate it in his heart, and that is the weakest form of Eeman,

It is said that when he was the deputy of al-Madinah, the Sahabah would gather around whenever a problem arose and he would take counsel from them accordingly. It was Marwan who implemented the rule of See‘an (two-fold dry measure) as a fairer judgement, which is why it became known as Sa‘Marwan (the measure of Marwan).

Marwan’s father, al-Hakam, had been one the Prophet’s staunchest enemies. Nevertheless, he entered the fold of Islam on the day of the Conquest, after which he moved to al-Madinah, however, the Prophet (Peace and Blessings of Allah be upon him) had him expelled to at-Ta’if where he died. Marwan played a fundamental role in the siege of ‘Uthman due to his forging of a letter that he then sent to Egypt in ‘Uthman’s name regarding the murder of the delegation. When Marwan was appointed to a position of authority in al-Madinah by Mu‘awiyah, he would insult ‘Ali every Friday on the pulpit to the point that al-Hasan bin ‘Ali said: “Allah has cursed your father, al-Hakam, and his progeny. In the words of the Prophet (Peace and Blessings of Allah be upon him): ‘Allah has cursed al-Hakam and his offspring”’-- Allah knows best.

‘Abdullah bin Abu Madh‘oor said: “Some of the people of knowledge told me that the last thing Marwan ever said was: ‘Paradise is obligatory on whoever fears the Hellfire’. Engraved on his ring were the words: ‘All power and might belongs to Allah.

He died in Damascus at the age of sixty-one, or others say sixty-three years. On the other hand, Abu Ma‘shar and others said that at the time of his death he was eighty-one years old.

The Caliphate of ‘Abdul-Malik bin Marwan

He received the pledge of allegiance during his father’s lifetime and so when his father passed away on the third day of Ramadan in the sixty-fifth year, the pledge of allegiance to him was reaffirmed by the officials of Damascus and Egypt. In this way, he was able to secure the seat of power that was previously held by his father who had dispatched two delegations prior to his death. One of these delegations was sent with ‘Ubaidullah bin Ziyad to al-‘Iraq to dispute the deputyship of Ibn az-Zubair. On its way there, they encountered the “Army of the Repentants” who had been with Sulaiman bin Surad at ‘Ainul- Wardah, but who at that point were pursuing the man who had defeated and killed their commander and many others amongst them. The second delegation was sent with Hubaish bin Dulajah to al-Madinah to eliminate whoever represented Ibn az-Zubair therein.

After the delegation arrived in al-Madinah, they discovered that Ibn az-Zubair’s deputy, Jabir bin al-Aswad bin ‘Awf, the son of ‘Abdur-Rahman bin ‘Awf s brother, had already tied. The deputy of al-Basrah, namely, al-Harith bin ‘Abdullah bin Rabee‘ah, had dispatched an army from al-Basrah on behalf of Ibn az-Zubair to advance against Hubaish bin Dulajah and exile him from al-Madinah. Thus, when Habaish bin Dulajah heard of their advance, he decided to go to them himself. In the meantime, Ibn az-Zubair posted'Abbas bin Sahl bin Sa‘d as the deputy of al-Madinah andordered him to make enquiries about Hubaish and his army, which he did and was therefore able to precede their arrival to ar-Rabadhah. There, Yazeed bin Siyah shot an arrow at Hubaish that proved fatal, in addition to killing some of Hubaish’s associates, routing the others and laying siege to five-hundred of them in al-Madinah. After this, they fell subject to the rule of ‘Abbas bin Sahl who took solace in killing them and returning the scattered remnants of their army to ash-Sham.

Ibn Jarcer says: “In this year, the might of the Khawarij intensified in al-Basrah. ” Naff bin ai-Azraq, the chief of the Khawarij and the chief of the people of al-Basrah, killed Muslim bin ‘Ubais, the “Knight of the People of al-Basrah. ” Naff was subsequently killed by Rabee‘ah as-Saleeti, during which clash they killed approximately five other commanders between them, including Qurrah bin iyas al-Muzani, the father of Mu‘awiyah and he was a Sahabi. When Naff bin Azraq was killed, the Khawarij assigned ‘Ubaidullah bin Mahooz as their leader who subsequently travelled with them to al-Mada’in and killed its inhabitants, overthrowing the Ahwaz and others while seizing the wealth and resources from al-Yamamah and al-Bahrain. They then went forth to Asfahan under the commandership of ‘Attab bin Warqa’ ar-Riyahi where they engaged and routed their armies. When the Ameer of the Khawarij, Ibn Mahooz was killed, which we shall elaborate on in more detail, they appointed Qatari bin al-Fuja’ah as their next Ameer.

The story of their battle with the people of al-Basrah at a place called Doolab (a place near al-Ahwaz) has been documented by Ibn Jareer. The Khawarij state was constituted by virtue of the people of’al-Basrah, who in turn feared the Khawarij’s infiltration of their city. As such, Ibn az-Zubair sent a message stipulating the replacement of its deputy, ‘Abdullah bin al-Harith, who was renowned in Babbah, with al-Harith bin ‘Abdullah bin Abu Rabee‘ah who was renowned in al-Quba‘, in addition to delegating al-Muhallab bin Abi Sufrah al-Azdi as his official in Khurasan. Hence, when he arrived in al-Basrah, the people said to al-Muhallab; “Fighting the Khawarij is benefiting nobody but yourself. ” So he replied: “Verily, the Ameer ul-Mif mineen sent me to Khurasan so I did not disobey his order. ” The solution of the people of al-Basrah was that their former Ameer, al-Harith bin ‘Abdullah bin Abu Rabee‘ah, should forge a letter to al-Muhailab in Ibn az-Zubair’s name, ordering him to approach the Khawarij in order to dissuade them from entering al-Basrah. When the letter was subsequently read to him, he commanded that the people of al-Basrah provide financial assistance to his army at the expense of their Bait ul-Mal (public treasury) so that his wealth would exceed that of the Khawarij whenever they decided to make their attack. It is said that they also wrote to Ibn az-Zubair concerning it, who endorsed their decision and authorised them to do so. Thus, al-Muhallab courageously and heroically went out to combat the

Khawarij, who responded to him by equipping themselves with unparalleled quantities of armour, horses and weaponry.

The Khawarij advanced with great bravery and might into the turmoil of battle without showing any sign of retreat or weakness of any sort. Once the location of the battlefield had been mutually determined, which they supposedly fixed at a place called Silla or Sillibra, both sides engaged in a lengthy and vicious battle that they endured with immense perseverance and fortitude. Al-Muhallab's army consisted of approximately three thousand men and it said that the Khawarij carried out a massive campaign against them, in which a father neither showed regard for his son nor did anyone turn around to assist another. The remnants of their beleaguered army were later returned to al-Basrah while al-Muhallab was able to get ahead of them to a place high up, upon which he shouted to them: "Come, O servants of Allah! " At this point, the three thousand valiant horsemen from his army gathered before him as he addressed them, saying: "O people! It might be that Allah, the Sublime, has entrusted many groups with the ability to defeat their enemy and so only by bestowing victory on the lesser group were they allowed to gain the upper-hand. I have never in my life thought any less of you; you are the horsemen of the metropolis and the people of victory, and therefore I would never exchange a single defeated soldier from amongst you for anyone else. 1 would not change you except out of madness! "He then said: "1 have decided that every man amongst you should take nothing other than ten stones with him and march forward with us towards their military base. They are now safe and so their horsemen have gone out in pursuit of your brothers. By Allah! 1 do not want their horsemen to return until you have appropriated their military base and killed their leader! "

Thus, al-Muhallab bin Abu Sufrah marched with his army towards the Khawarij and succeeded in killing a great number of them, that is, approximately seven thousand people. 'Ubaidullah bin al-Mahooz killed numerous members of al-Azariqah (the name of their particular Khawarij branch), gaming possession of much of their wealth, while al-Muhallab had set aside horses for himself and those who had returned from their quest to retrieve the defeated soldiers. In this way they were able to recover some of their defeated soldiers and the remnants of their army, that were thereafter taken to Karman and the land of Asbahan. Al-Muhallab remained in al-Ahwaz until Mus'ab bin az-Zubair had arrived in al-Basrah and deposed al-Harith bin 'Abdullah bin Abu Rabee'ah therein.

Ibn Jareer says: "Before his death, Marwan bin al-Hakam instructed his son, Muhammad, to go to al-Jazeerah — that was before he had embarked on his journey to Egypt. " Muhammad bin Marwan was the father of Marwan al-Himar, namely, Marwan bin Muhammad bin Marwan, the last caliph of the Banu Umayyah tribe during whose rule the caliphate was seized by Abbasiyyoon (Abbasids), which we shall come to at a later point.

Ibn Jareer goes on to say: "In this year, Ibn az-Zubair dismissed his brother, 'Ubaidullah, from holding office in al-Madinah and appointed it to his other brother, Mus'ab. On that occasion, 'Ubaidullah gave a speech to the people, in which he said: 'Have you not seen what Allah did with the people of Salih (upon whom be peace) concerning the she-camel worth five-hundred Dirhams?'When his brother heard of this, he said: 'Verily, this is vain talk' and then he dismissed him. For this reason, Ibn az-Zubair was attributed the name: Muqawwimun-Naqah (Rectifier of the She-Camel). "

Ibn Jareer also says: "At the end of the year, Ibn az-Zubair dismissed 'Abdullah bin Yazeed al-Khatmi from al-Koofah and appointed 'Abdullah bin Mutee' who was the Ameer of the Emigrants on the day of al-Harrah after they dissociated themselves from Yazeed. "

According to Ibn Jareer: "Al-Basrah witnessed a lethal outbreak of the plague in this year. " In contrast to this view, Ibn al-Jawzi says in al-Muntazam [The Methodology] that this happened in the sixty-fourth year and it was also said that this happened in the sixty-ninth year, according to the famous scholar adh-

Dhahabi and others, they similarly state that the epidemic mostly effected al-Basrah.

Ibn Jareer says: "In this year, 'Abdullah bin az-Zubair built the Ka'bah al-Bait al-Haram (the Sacred House), i, e, he completed its construction, and in doing so, he inset the Hijr and gave it two doors, one for entering and the other for exiting. "

Upon Entering the Sixty-Sixth Year

Al-Mukhtar bin Abu 'Ubaid ath-Thaqafi al-Kadhdhab launched an attack in -al-Koofah as revenge for al-Husain bin 'Ali -- it is alleged - expelling 'Abdullah bin Mutee' in the process. The reason for this was that when Sulaiman bin Surad's associates returned to al-Koofah defeated, they found al-Mukhtar bin Abu 'Ubaid had been imprisoned. As such, he wrote to them to offer his condolences in addition to promising them the materialisation of their hopes based on nothing other than the deception of the Shaitan. In his secret letter to them, he wrote: "Rejoice, for if I had been let out to you, I would have unleashed the sword on every one of your enemies who existed between the east and the west and amassed them together with the permission of Allah, upon which 1 would have exterminated them one by one. May Allah take care of those who are near to you and make them righteous, as He does not dissociate anyone except for the disobedient and rebellious. "

His letter was read in secret and they replied: "Verily, we want the same thing as you; therefore when do you want us to help you break out of prison?" At the same time, he detested the idea of them getting him out in the face of subjugation to the deputyship of al-Koofah. Thus, he attempted to mitigate matters by writing to 'Abdullah bin 'Umar bin al-Khattab, the husband of his sister, Safiyyah, who was a righteous woman, requesting him to appeal for his release from prison to the deputies of al-Koofah, 'Abdullah bin Yazeed al-Khatmi and Ibraheem bin Muhammad bin Talhah. Accordingly, Ibn 'Umar wrote to them on his behalf, although they unable to reply to his letter in which he wrote: "You are both aware of the compassion and love that exists between al-Mukhtar and I based on our family ties and affiliations. I am prepared to vouch on his behalf before you if you were to set him on his way. Peace be unto you both, "

Thereupon, they summoned al-Mukhtar in the presence of a group of his associates for his own security, and 'Abdullah bin Yazeed exacted an oath from him that if he treated the Muslims unjustly or put them to any kind of danger, it would become incumbent on him to slaughter a thousand camels in the direction of the Ka'bah; all of his possessions (comprising of slaves and free workers) would thereafter fall under their possession and he would be confined within his own house. Upon hearing their terms, he started to say: "May Allah damn them both! As for swearing by Allah, I do not do that as I consider everything other than taking an oath of disbelief to be better than that and I will do better than that. With regard to my slaughtering a thousand camels, I comply. As for forfeiting my property, I request to be relieved of this charge as I do not own a single possession. "

The Shee'ah (band of adherents) gathered around him until the number of his associates had increased significantly, at which point they all pledged their allegiance to him in secret. Five of his associates in particular had been pursuing his interests on his behalf and urging the people to give him their oaths. These were: as-Sa'ib bin Malik al-Ash'ari, Yazeed bin Anas, Ahmad bin Sumait, Rifa'ah bin Shaddad and 'Abdullah bin Shaddad al-Jushami. The affair continued to intensify and grow so momentous that Abdullah bin az-Zubair was forced to dismiss 'Abdullah bin Yazeed and Ibraheem bin Muhammad bin Talhah from al-Koofah. He alternatively assigned 'Abdullah bin Mutee' as its next deputy, while al-Harith bin 'Abdullah bin Abu Rabee'ah was posted as the deputy of al-Basrah.

When 'Abdullah bin Mutee* al-Makhzoomi entered al-Koofah in the month of Ramadan of the sixty-fifth year, he addressed the people in a speech in which he said: "Indeed, the Ameer ul-Mu'mineen is 'Abdullah bin az-Zubair, who ordered me to deal with you according to the way of 'Umar bin al-Khattab and

‘Uthman bin ‘Affan. ” At that point, as-Sa’ib bin Malik al-‘Ash‘ari stood up and said to him: “We are not satisfied except with the way of ‘Ali bin Abi Talib to be adopted in our country. We are neither interested in the way of ‘Uthman nor the way of ‘Umar and by this, the people desire nothing other than the best. ” As such, he began to believe in what some of the Shee‘ah leaders had said and so he replied: “I will attend to you in the way that you desire. ” At this point the law administrator, lyas bin Mudarib al- ‘Ijli, went up to Ibn Mutee‘ and said to him : “Is this your reply to the chiefs among al-Mukhtar’s associates?You are not safe from al-Mukhtar, therefore summon him and return him to prison, as my assistants have informed me that he has amassed forces as if he is planning to launch an attack on a major city. ” ‘Abdullah bin Mutee‘ therefore sent Za’idah bin Qadamah along with another leader to al-Mukhtar to whom they said as they entered upon him: “The Ameer requires you”, and so they instructed him to get dressed, saddle his animal and prepare to be taken away by them. Za'idah bin Qudamah then read the Verse from the Qur’an (which means): "And remember when the Disbelievers plotted against you (O Muhammad (Peace and Blessings of Allah be upon him)) to imprison you, or to kill you, or to persecute you from your home (i. e. Makkah). ” [al-Anfal, 8:30]

At that point, al-Mukhtar fell to the floor and ordered that a velvet sheet be placed on him pretending to be sick, saying: “Inform the Ameer of my condition. ” Following this, they returned to Ibn Mutee‘and gave him his excuses, which Mutee‘ believed and accepted.

In the month of al-Muharram of this year, it is alleged al-Mukhtar decided to embark in pursuit of revenge for al-Husain’s murder. His followers advised him against leaving at that particular time and instead a band of them went forth to Muhammad Ibn al-Hanafiyyah to enquire about al-Mukhtar and what he had called them to do. In brief, he said to them at their meeting: “Indeed, we do not hate that Allah should grant us victory through whoever He wills amongst His creation. ” Al-Mukhtar found out about their visit to Muhammad bin al-Hanafiyyah, which extremely displeased him for fear that Muhammad bin al-Hanafiyyah would lie in what he said about him. In fact, it is alleged that Muhammad Ibn al-Hanafiyyah did not permit them to leave without first provoking and inciting them in the manner of a soothsayer. When they returned, they informed al-Mukhtar of what Ibn al-Hanafiyyah had said and this served to fuel his followers’ zealousness to set out with al-Mukhtar bin Abu ‘Ubaid.

Abu Mikhnaf narrates that al-Mukhtar’s chief followers said to him: “Know that all of al-Koofah’s chiefs on the side of ‘Abdullah bin Mutee‘ are hostile towards us, though should Ibraheem bin al-Ashtar an-Nakha'i alone pledge allegiance to you, then he is sufficient for us with regard to all the others. Accordingly, al-Mukhtar sent a delegation out to invite Ibraheem bin al-Ashtar to join them in taking revenge for al-Husain by which they reminded him of his father’s preference of ‘Ali (May Allah be pleased with him). Ibraheem bin al-Ashtar replied: “My response to the proposal you put forward to me is that 1 should be assigned as head of your affairs. ” In turn, they said: “That is not possible because the Mahdi (guided one) w ho is in charge of this affair has already sent al-Mukhtar to us as a minister and we are accountable to him”, to which he made no comment. They then returned to al-Mukhtar and informed him of what happened and so after three days of deliberating the matter, al-Mukhtar set out on his w'ay to him with a delegation of his chief associates. When al-Mukhtar entered upon Ibraheem bin al-Ashtar he met him with respect, honoured him and then sat down beside him. He then invited him to join in association with them, upon which he took out a letter that he ascribed to Ibn al-Hanafiyyah calling him to form an alliance w ith his friends among the Shee‘ah in order to uphold and assist the family of the Prophet (Peace and Blessings of Allah be upon him) by taking revenge for al-Husain. Ibraheem bin al-Ashtar therefore said: “Muhammad bin al-Hanafiyyah’s letters have already come to me but of the same nature. ” Al-Mukhtar remarked: “That was then and this is now. ” So Ibraheem bin al-Ashtar said: "Who can testify that this is really his letter?” At that point, a group of al-Mukhtar’s associates stepped forward to declare it, following which Ibraheem bin al-Ashtar stood up within the gathering, told al-Mukhtar to remain seated and then pledged his allegiance to him. To toast the event, he then ordered that fruits and a honey drink be brought in his honour.

Ash-Sha‘bi (who was present along with his father at the meeting) said: “When al-Mukhtar left, Ibraheem bin al-Ashtar said to me: ‘O Sha’bi! What do think about those who testified to the letter?’! said: ‘They recite the Qur’an, they are the chiefs and representatives of their people and I do not believe that they would testify to other than what they know was true’. So he said: ‘I have been concealing what really concerns me about them, but nevertheless 1 want them to go out and exact revenge for al-Husain in keeping with the opinion of the nation. ’’’Soon afterwards, Ibraheem began to differ with al-Mukhtar at his house and with those who complied with him among his people, after which they agreed upon the view of the Shee‘ah that they should set out on Thursday night, over fourteen nights of RabeeTil-Awwal of the sixty-sixth year.

Ibn al-Mutee‘ had been notified of the people’s concerns upon having sought his counsel, because of which he decided to dispatch law enforcement leaders to every part of al-Koofah and enjoined on every leader the task of preventing anyone from leaving his vicinity. It happened that onTuesday night, Ibraheem bin al-Ashtar set out with the intention of paying al-Mukhtar a visit at his house with a hundred of his men clad in armour worn underneath their garments. However, on his way there he encountered Iyas bin Mudarib who asked him: “Where do you want to go, O Ibraheem bin al-Ashtar, at this hour?Your affair arouses much suspicion and so, by Allah, I cannot allow you leave without taking you to the Ameer first so that he can judge what you are up to for himself. ” At that point, Ibraheem bin al-Ashtar snatched a spear out of one of the men’s hands standing close by and pierced it through his throat, causing him to fall to the ground. He then ordered one of his men to sever his head and so he went to meet al-Mukhtar with it in his hands, upon which al-Mukhtar said to him: “Allah has given you glad tidings. Godspeed! ” Ibraheem then requested al-Mukhtar that he set out on that very night and so al-Mukhtar gave orders for a fire to be lit and his associates pronounced the slogans: “O the victorious who died! O revenge of al-Husain! ”

Following their announcement, Shabath bin Rib' i advanced against al-Mukhtar in his house, that resulted in a battle breaking out and al-Mukhtar being put under siege therein until Ibraheem bin al-Ashtar arrived and got him out. Shabath then returned to Ibn Mutee[1] and proposed that he should call a meeting with the leaders and take action, given that al-Mukhtar had become a serious threat and the situation was complicated. Meanwhile, close to four thousand Shee’ah partisans from all directions had gone to join al-Mukhtar who assembled his army the following day after leading them in the morning prayer in which he recited the Verses (which mean):

“By those (angels) who pull out (the souls of the Disbelievers and the wicked) with great violence” [an-Nazfat, 79:1], and in the second unit: “ (The Prophet r) frowned and turned away.f'Abasa, 80:1]

Some of those who heard it said: “1 have never heard an Imam (leader of prayer) with a more impeccable pronunciation than his. ”

At the same time, Ibn Mutee‘ had assembled an army three thousand strong under the commandership of Shabath bin Ribfi and another army of four thousand with Rashid bin lyas bin Mudarib at its head. On the other side, al-Mukhtar sent Ibraheem bin al-Ashtar amidst six hundred horsemen and six hundred footmen in the direction of Rashid bin Iyas, while he sent Nu'aim bin Hubairah with three hundred horsemen and six hundred footmen towards Shabath bin Rib‘i. As for Ibraheem bin al-Ashtar, he routed the army of his opponent, Rashid bin Iyas, who he also killed and then sent news of it to al-Mukhtar to convey to him the good news. As Nu’aim bin Hubairah came into contact with Shabath bin Ribfi, however, Shabath was able to defeat and kill him, after which he pursued al-Mukhtar and succeeded in blockading him. On his way to al-Mukhtar, Ibraheem bin al-Ashtar was intercepted by Hassan bin Fa'id al-‘Abasi with his army of approximately two thousand horsemen from one of Ibn Mutee‘’s defence detachments, subsequent to which they clashed in battle for up to an hour. The outcome was Ibraheem's victory over Hassan and so he proceeded on his way upon towards al-Mukhtar to soon discover that Shabath bin Ribfi had laid siege to

him and his army. This continued to be the case until Ibraheem was eventually able to oust them out and force them to retreat. Thus, Ibraheem reached al-Mukhtar and they subsequently travelled from their location to somewhere outside al-Koofah, whereupon Ibraheem said to al-Mukhtar: “Allow us to go to the palace of governorship. ” Since nobody disputed him, they then loaded up their things for the journey to sit in the company of the Masha'ikh (Shaykhs, i. e. elders, religious leaders) and men.

Al-Mukhtar appointed Abu ‘Uthman an-Nahdi as his successor over those who were present there and then dispatched Ibraheem bin al-Ashtar ahead of him. In the meantime, al-Mukhtar mobilised his army as before and marched towards the palace. In response to that, Ibn Mutee' sent out ‘Amr bin al- Hajjaj with two thousand men, at which point al-Mukhtardispatched Yazeed bin Anas to deal with him, while he and Ibraheem bin al-Ashtar went ahead of him until they entered al-Koofah from the al-Kunasah gateway. In addition to that, Ibn Mutee' sent out Shamir bin Dluil-Jawshan (al-Husain’s murderer) with two thousand others, while al-Mukhtar sent out Sa‘eed bin Munqidh al-Hamadani. Al-Mukhtar then pursued Shabath[1] s path to find Nawfal bin Musahiq bin ‘Abdullah bin Makhramah waiting with five thousand others. Ibn Mutee* subsequently came out of the palace to the people and appointed Shabath bin Rib'i as his successor, at which pointlbraheem made an advancement against the army of Nawfal bin Musahiq that proved victorious. He then took up the reins of Ibn Musahiq's riding animal that he was especially fond of and let it go with the intention of spiting Ibn Musahiq so that he would never forget the name Ibn al-Ashtar.

It follows that al-Mukhtar advanced with his army towards al-Kunasah where they laid siege to Ibn Mutee[1] within his palace for three days, along with other nobles like ‘Amr bin Huraith who were with him. Thus, he was confined within his house and once Ibn Mutee‘ and his associates were unable to bear it any longer, they began to consult one another. Shabath bin Rib'i proposed that Ibn Mutee' take a guarantee of security for himself and them from al-Mukhtar, regarding which Ibn Mutee* said: “I cannot do this while the Ameer ul-Mu’mineen is subject to the authority of al-Hijaz and al-Basrah. ” Shabath therefore suggested: “I think that you should go into hiding by yourself until you catch up with your friend, and when you do, tell him about what is happening and that we are pursuing his victory and the establishment of his state. ”

As darkness emerged, Ibn Mutee* departed in secret until he entered the house of Abu Moosa al-Ash‘ari and, as they had planned, when the people got up the following day, the leaders took a guarantee for them from Ibn al-Ashtar who gave them his word. At that point, they came out of the palace and went to al-Mukhtar to whom they pledged their allegiance. Al-Mukhtar then went and entered the palace where he spent the night while the people waited in the mosque and at the gates of the palace for him to make his appearance. Accordingly, he went out to the mosque, climbed the pulpit and delivered an eloquent sermon to the people, following which he called them to pledge their allegiance, saying: “By Him who made the sky a canopy for all without exception and the land a road with many directions. You have not pledged a more rightly-guided allegiance since your pledge to Ali”, following which he descended the Minbar and the people began to enter in allegiance to him based on the Book of Allah, the Sunnah (Prophetic traditions) of His Messenger and taking vengeance for al-Husain and the Ahl al-Bait (family of the Prophet (Peace and Blessings of Allah be upon him). A man then approached al-Mukhtar and informed him that Ibn Mutee* was in the house of Abu Moosa, I think he did not hear what he said, upon which the man repeated himself three times, but every time al-Mukhtar appeared not to hear his speech so the man fell silent. That night, al-Mukhtar sent to Ibn Mutee* a hundred-thousand Dirhams and he said: “Go, for I have taken your place”, which he did as an act of mercy because they had been friends prior to this ordeal, and so Ibn Mutee* decided to go to al-Basrah since he despised the idea of returning to Ibn az-Zubair having been beaten.

Al-Mukhtar gained popularity amongst the people by means of his good conduct and also because he had granted those members of his army who fought in battle alongside him a great deal of wealth from the nine

million Dirhams he had in the Bait al-Mal (Public Treasury). He employed ‘Abdullah bin Kamil ash-Shakiri at the head of law enforcement and he further brought the nobles and people of high-standing together by organising meetings and gatherings, which provided reassurance to the patrons who assisted him and pursued his victory. They said to Abu ‘Amrah Kaisan, the protector and assistant of ‘Urainah: “Proceed, by Allah, Abu Ishaq is an ‘Arab and he has abandoned us! '’Abu ‘Amrah informed him of that, to which he remarked: “On the contrary! They are from me (my people) and I am from them (their people). ” Then he said (what means): “Verily, We shall exact retribution from the Mujrimoon (criminals , disbelievers, polytheists andsinners). ” [As-Sajdah, 32:22]

So Abu ‘Amrah said to them: “Rejoice, as verily he will kill them and bring you all together”, which pleased them and so they quietened down.

It follows that al-Mukhtar sent leaders to all comers, cities, regions and districts of the lands of al-Traq and Khurasan, raised the Hags and banners, determined governorships and states therein and sat with the people every morning and evening legislating between them. After having done this for some time, he then appointed Shuraih as judge over the people, whereupon a sect of the Shee'ah demanded an explanation from him concerning his credibility, saying: “He testified to Hujr bin ‘Adiyy, he did not meet the requests sent by Hani’ bin ‘Urwah and ‘Ali bin Abu Talib discharged him from legislative duty. ” Upon hearing this, Shuraih fell ill and remained in seclusion within his house, which is why al-Mukhtar alternatively appointed ‘Abdullah bin ‘Utbah bin Mas‘ood in his place. He then dismissed him and appointed ‘Abdullah bin Malik at-Ta’i as a judge instead.

Chapter

Al-Mukhtar made it his mission to search for al-Husain's murderer high and low in pursuit of his death. The reason for this was that 'Ubaidullah bin Ziyad had been deployed by Marwan from Damascus to penetrate al-Koofah and if he proved successful then he was to seize it for three days. Ibn Ziyad therefore embarked on the journey to al-Koofah during which time he encountered the '"Army of the Repentants" in 'Ain ul-Wardah, as we previously mentioned. It follows that he continued on his travels until he reached al-Jazeerah (the Arabian Peninsula) where he found Qais 'Ailan who were the defeated supporters of Ibn az-Zubair from the battles of Marj Rahit and for this reason resented Marwan and his son, 'Abdul-Malik, after him. Ibn Ziyad was detained for an entire year because of this encounter, being besieged by Ibn az-Zubair's helpers in al-Jazeerah, subsequent to which he went to al-Mawsil (Mosul). Upon his arrival, its deputy in-charge left for Takreet, immediately after which he wrote to al-Mukhtar to inform him about it. In response, al-Mukhtar commissioned Yazeed bin Anas with three thousand other soldiers of his choice to deal with him, saying: "I will help you with men upon men. " Yazeed replied: "Do not help me except by prayer. "

When news of their departure from al-Koofah reached 'Ubaidullah bin Ziyad, he mobilised two military detachments: three thousand under Rabee'ah bin Mukhariq and three thousand under 'Abdullah bin Hamlah. He said: "Whichever one of you precedes then he will become the Ameer (Commander) and if you both arrive at the same time then the choice of Ameer is at the people's discretion. " As such, Rabee'ah bin Mukhariq went ahead to Yazeed bin Anas who he met within the outskirts of al-Mawsil near al-Koofah where they halted with their armies. Yazeed bin Anas had fallen seriously ill but, in spite of this, he continued to urge his people to accomplish Jihad (fighting for Allah's cause) and he even made a visit to the residential areas on the back of a donkey, whilst in a terribly feeble state, chanting: "O law-enforcers of Allah! Be patient and work in the service of Allah! Fight your enemies and be triumphant! "

Afterwards, both the right and left wings of their respective armies underwent a brutal engagement. Warqa' then launched an attack on the cavalry unit of the Sham army, which resulted in their defeat, the fleeing of the Shamiyyoon from the battlefield and the death of their commander, Rabee'ah bin Mukhariq, As al-Mukhtar's army plundered their military base, those deserters who had run away returned with a new Ameer, namely, 'Abdullah bin Hamlah, who had said to them: "What has happened to you?"' When they told him, however, he made them go back with him towards Yazeed bin Anas, who they arrived at later that evening. Thus, they spent the night there in isolation and it was on the following morning that both sides got up and assembled their armies; this happened on the day of al-Adha (Sacrifice) in the sixty-sixth year. The battle was then fought and the outcome was the defeat of the Shamiyyoon by al-Mukhtar's army, who further succeeded in killing their commander, 'Abdullah bin Hamlah, seizing their military base and taking three hundred captives to Yazeed bin Anas, who, on the brink of his death, sentenced them to execution by beheading. Yazeed bin Anas died that very same day whereupon his successor, Warqa' bin 'Amir, offered the prayer at his funeral procession and buried him. Right after his funeral, Yazeed[1] s associates turned back to infiltrate al-Koofah.

When news of Yazeed bin Anas[1] death and the return of his army reached the people of al-Koofah they began to spread false rumours to shake al-Mukhtar by saying: "Yazeed bin Anas died in battle and his army has been defeated. Soon enough, Ibn Ziyad will advance against you and when he does, he will eradicate you and devour your pastures! ''They then inclined towards ousting out al-Mukhtar, saying: "He is a grave liar! "As such, they ail conferred to wage war against him to get rid of him once and for all, regarding which they said to one another: "He is a grave liar! He prioritised our slaves over our dignitaries, he claimed that Ibn al-Hanafiyyah ordered him to take revenge for al-Husain when he said no such thing and it was in fact al-Mukhtar who said it. " For these reasons, the people of al-Koofah anticipated battle, but not before Ibraheem bin al-Ashtar's departure from al-Koofah, as he had been appointed by al-Mukhtar to advance with an army of seven thousand against Ibn Ziyad. Therefore, when

Ibraheem bin al-Ashtar set out, those distinguished individuals who had been part of the army at the time of al-Husain's death, along with others, gathered in the house of Shabath bin Rib‘i wherein they reached a consensus about going into battle against al-Mukhtar. Following this, they called an end to the meeting and every tribe from al-Koofah subsequently departed in the company of their leader and headed towards the official palace.

Al-Mukhtar immediately sent word with ‘Ami bin Tawbahto Ibraheem bin al-Ashtar notifying him to make a prompt return, while in the meantime al-Mukhtar went out to address the people to whom he said: “What are you revolting against?! have met all your demands’', and he continued to barter with them in this manner in order to prevent them from rising up until Ibraheem bin al-Ashtar arrived. As such, he said to them: “Do you all not believe me concerning Muhammad bin al-Hanafiyyah?If not, then send someone to him from your side and I will send someone from mine to question him about it. ” He continued to contest them so much so that when Ibraheem bin al-Ashtar turned up three days later, the people had become divided into two groups and so al-Mukhtar attempted to tend to the people of Yemen while Ibraheem bin al-Ashtar was responsible for the other people, at the head of whom was Shabath bin Rib‘i, The reason for this was to prevent Ibraheem bin al-Ashtar from sympathising with his own people from Yemen whereas al-Mukhtar on the other hand was particularly stem with them.

It follows that a civil war broke out between the two groups from al-Koofah who fought for months on end to the point that it would be too lengthy to recount the details.

The Death of Shamir bin Dhul-Jawshan, the Commander of the Army Detachment Responsible for Killing al-Husain

The dignitaries of al-Koofah fled to ai-Basrah where Mus£ab bin az-Zubair was stationed, accompanied by Shamir bin Dhul-Jawshan (may Allah revile him). Soon afterwards, al-Mukhtar sent a servant boy (whose name was allegedly Zarbi) to Shamir, who said to his associates as Zarbi approached him: “Advance forth and throw me off in your tracks so that it appears that you have fled from me, in order to deceive this non-‘Arab infidel. ” Thus, they set off leaving Shamir behind. However, when Zarbi realised what was happening, Shamir pretended to befriend him but at the first chance he got, he struck him a blow from behind and killed him. Leaving Zarbi’s body behind, Shamir wrote a letter to Mus‘ab bin az- Zubair who was in al-Basrah, warning him of his advance towards him and his imminent arrival, as all those who had tied from Shamir on this occasion had already proceeded towards Mus‘ab in al-Basrah. It is said that Shamir sent his message with a non-‘Arab slave whom he had stopped in nearby village called al-Kaltaniyyah, that was situated by the river and adjacent to a prominent hill there.

In the course of Zarbi's journey, he was met by another slave who asked him: “Where are you going?” He said; “To Mus‘ab. ” So he asked: “Who sent you?” He replied: “Shamir. ” At that point, the other slave said: “Come with me to my master”, who happened to be Abu ‘Amrah, al-Mukhtar’s chief bodyguard who had been sent out in search of Shamir. The slave therefore took him to Abu ‘Amrah, while in the meantime, Shamir’s associates advised him to move on from that particular place. Instead, Shamir remarked: “All this because of some liar?By Allah! I refuse to move from here for three days so that 1 may fill their hearts with terror! "That night, Abu ‘Amrah exhorted his army to make haste, put on their armour and mount their horses, after which they ambushed Shamir bin Dhul-Jawshan and in doing so, took the blood requital on him by stabbing him with his own spear while he was naked. He did not cease to give up defending himself until he was killed and, in fact, when his associates heard about his death, despite being defeated too, they exclaimed: "Takbeer! ” (the exhortation “Allahu Akbar”, meaning “Allah is the Greatest! ”). Al-Mukhtar’s associates said: “Allahu Akbar! The demon has been killed! ” (may Allah revile him).

It is said that soon after this, al-Mukhtar gave a speech to his associates in which he incited them to revolt against the killers of al-Husain who were living in al-Koofah. Having begun to pursue his targets in al-Koofah, al-Mukhtar had them rounded up before long and brought to him. He then sentenced them to various forms of execution on account of their specific crimes, which included burning them to death, severing their limbs until they bled to death and dropping them from great heights. Thus, al-Malik bin Basheer was also brought to al-Mukhtar who said to him: “Are you the one who snatched al-Husain’s cloak from him?” He said: “We set out unwillingly, therefore grant us security. ” Upon hearing that, he ordered for his hands and legs to be amputated and after having done so, he was mounted on a horse and made to ride off in excruciating pain until he died. ‘Abdullah bin Aseed al-Juhani and others also underwent similar vile executions.

The Death of Khawli bin Yazeed al-Asbahi Who Struck al-Husain’s Head with His Sword

Al-Mukhtar sent Abu ‘Amrah, his chief bodyguard, to the house of Khawli bin Yazeed al-Asbahi, who upon arriving there interrogated his wife who had come out to them. She said: “I do not know his whereabouts”, while signalling with her hand in the direction of the place in which he was hiding. Her name was al-‘Ayoof bint Malik bin Nahar bin ‘Aqrab al-Hadrami and she had been angry with her husband since the night he had presented her with the head of al-Husain, for which she never ceased to berate him. Hence, they entered upon him to find him with a wooden vessel over his head, at which point they carried him away to al-Mukhtar who instructed him to be put to death in a place close to his house and then burnt.

The Death of ‘Umar bin Sa‘d bin Abi Waqqas, the Commander of the Army that Killed al-Husain

One night, al-Mukhtar said : “Tomorrow, I shall kill a high-ranking man with hollow eyes and high arched eyebrows, wrhose death will cause the believers and the Angels to rejoice. ” Al-Haitham bin al- Aswad, who was present at the time, got the impression that he was referring to ‘Umar bin Sa‘d and so he sent his son, al-‘Uryan, to warn him of it. Upon hearing this, ‘Umar said: “How can this be after we have made a treaty and pact?” At first, Al-Mukhtar had wanted to portray an exemplary image of himself to the people upon arriving in al-Koofah, and so he had guaranteed ‘Umar bin Sa‘d his safety except in the event of some mishap.

Abu Mikhnaf says: “According to Abu Ja'far al-Baqir, al-Mukhtar wanted to put him in confinement”, which caused ‘Umar bin Sa‘d to feel apprehensive and so he began moving from place to place until he eventually wound up back home. When al-Mukhtar found out about him being on the move, he said: “Certainly not! By Allah, his neck is in chains and he shall be brought back on his face! If he thinks he can get away with the blood of al-Husain then he take hold of his feet! "Thus, he sent Abu ‘Amrah to him, who said when entering upon him: “Respond to the Commander! "As ‘Umar got up to stand, he stumbled over his Jubbah (a long dress-like garment), at which point Abu ‘Amrah struck him a fatal blow with his sword. He then severed his head and took it back to al-Mukhtar who said to ‘Umar’s son, Hafs bin ‘Umar who was sitting next to him: “Do you know whose head this is?” After thinking for a short while, he said: “Yes and there is no good for him after this. ” Al-Mukhtar remarked: “You are right”, at which point ordered him to be beheaded as well and for his head to be put with his father’s. He then said: “This is for al-Husain and that is for ‘Ali bin al-Husain al-Akbar (referring to the severed heads), but they are no match. By Allah! Even if I killed every inhabitant of three districts of the Quraish, they would not even be equal to al-Husain’s fingertips! ”

This is the context in which the Shee‘ah discovered their favourite preoccupation, that is, the obsession of

taking revenge over the death of al-Husain and his family. There is no doubt that killing his murders was imperative and that taking the initiative to do so was favourable, however, it was Allah’s will that this would be achieved at the hands of al-Mukhtar, the Liar, who took it upon himself to pursue that end. As the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “Allah may support this religion (i. e., Islam) even with a Fajir (disobedient, evil, wicked) man. ” Furthermore, Allah, the Sublime, says in His Book, which is better than any book written by humans: “And thus we do make the Zalimoon (polytheists and wrongdoers) Awliya’ (helpers and friends) of one another in committing crimes, because of that which they used to earn, ” [al-AiTam, 6:129]

Regarding this, some poets have said:

“There is no hand that the Hand of Allah does not govern

And no oppressor that will not tried with oppression,”

The allegations of lies and fabrications levied against al-Mukhtar will be corroborated in the chapter on his biography, as will the claims he made to have been serving the Ahl ul-Bait, which he used to pull wool over the eyes of the Shee'ah partisans based in al-Koofah. Together, they devised a plan to establish their own state while opposing and attacking anyone who challenged them.

Chapter

When al-Mukhtar learned that Ibn az-Zubair was losing sleep over him and that the army of ash-Sham preceding ‘Abdul-Malik had targeted him under the commandership of Ibn Ziyad and many others, al-Mukhtar began to plot and plan against Ibn az-Zubair in a bid to subdue him. As a result, he decided to correspond with Ibn az-Zubair and wrote to him: “I would have pledged my allegiance to ‘hear and obey’ you and to offer you my counsel, although when I learned that you had renounced me, I decided to dissociate myself from you. Had you complied with the treaty we agreed upon, then l would have ‘heard and obeyed’ you. ” Notably, al-Mukhtar kept all his correspondence with Ibn az-Zubair hidden from the Shee‘ah such that whenever anyone mentioned anything to do with it to him, he would act unconcerned.

When al-Mukhtar's letter reached Ibn az-Zubair, he wanted to find out whether what he was saying was the truth or mere lies and so he summoned ‘Umar bin ‘Abdur-Rahman bin al-Harith bin Hisham ai-Makhzoomi to whom he said: “Station yourself in al-Koofah, as I am appointing you over it. ” ‘Umar replied: “How can I do this when al-Mukhtar is there?” He answered: “He claims that he ‘hears and obeys’ us”, following which he granted him approximately forty thousand Dirhams to prepare himself. Hence, he embarked on the journey and upon travelling some of the way he came across Zai’dah bin Qudamah who had advanced from al-Mukhtar’s side with approximately five-hundred armed horsemen, in addition to carrying seventy thousand Dirhams in his possession. Al-Mukhtar had in fact instructed him by saying: “Give him the money and if he turns it down then fight him until he withdraws. ” When ‘Umar bin ‘Abdur-Rahman realised his earnestness, however, he took possession of the money and went to al-Basrah, where he met up with Ibn Mutee‘ who at the time was with the commander of al-Basrah, al-Harith bin ‘Abdullah bin Abu Rabee‘ah. This took place prior to al-Muthanna bin Mukharribah’s unexpected attack, as we previously mentioned, and before Mus‘ab bin az-Zubair’s arrival there.

‘Abdul-Malik bin Marwan sent his paternal cousin, ‘Abdul-Malik bin al-Harith bin al-Hakam, at the head of an army to Wadi al-Qura with the aim of seizing deputyship of al-Madinah from Ibn az-Zubair. Al-Mukhtar wrote to Ibn az-Zubair saying: “I would like to extend my assistance to you” , while in reality, his intentions were to cheat and betray him. Ibn az-Zubair therefore wrote back to him: “If you were to obey, I would not reject it. In that case, dispatch your soldiers to Wadi al-Qura to provide assistance to us in the battle against the Shamiyyoon. ” Thus, al-Mukhtar assembled his army of around three-thousand strong, amongst whom only seven hundred were ‘Arab, under the commandership of Shurahbeel bin Wars al-Hamdani. It was said to him: “Proceed until you enter al-Madinah and when you do so, then write to me so that I may give you my instructions. ” However, al-Mukhtar wanted to seize al-Madinah from Ibn az-Zubair and then go to Makkah to lay siege to him within its precincts. In fact, Ibn az-Zubair feared that al-Mukhtar was deploying his army for manipulative purposes and so he sent al-Abbas bin Sahl bin Sa‘d as-SaTdi with a detachment of two thousand men, ordering him to seek the assistance of the Bedouin ‘Arabs. In doing so he said to al-‘Abbas: “See if they obey me, otherwise conspire against them until we annihilate them. ”

It follows that al-‘Abbas bin Sahl went forth until he encountered Ibn Wars who was stationed with his army at ar-Raqeem. They came to an agreement over the access to water, after which al-‘Abbas said to him: “Do you submit in obedience to Ibn az-Zubair?” He said; “Of course. He has instructed us to go to Wadi al-Qura in order to fight with the Shamiyyeen there. ” So Ibn Wars said to him: “Indeed, I have not been commissioned with your obedience, rather, I have been ordered to enter al-Madinah and upon doing so to write to my companion who gave me the order. ” At this, ai-‘Abbas understood what his intentions were, though he concealed his realisation so as to not make it obvious to him. Instead he said: “You are right, therefore do as you see fit. ” ‘Abbas then left him and his men, after which he sent them large numbers of camel, sheep and flour, since they had suffered much hunger before them. Naturally, they began to slaughter and cook the meat, bake, eat and drink until dark, at which point Abbas bin Sahl offered to accommodate them for the night. On that very night, whilst the men were satiated and fatigued,

'Abbas decided to take action by attacking and killing their commander and almost seventy of their men, while taking many others captive. He later returned just a small number of the defeated army to al-Mukhtar in their country.

Abu Mikhnaf said: “Yoosuf informed me that as 'Abbas bin Sahl entered upon them, he said:

lam Ibn Sahl. the tireless knight,

I am magnificent and intrepid when the brave ram turns coward;

J reach the head of the valiant hero,

With the sword in days of panic till he is beheaded.

When news of their defeat reached al-Mukhtar, he stood up to address his associates, saying: “The evil Fajir (sinful; corrupt person) has killed the righteous and good but only because it was a pre-determined, decreed affair! "'He then sent a message to Muhammad bin al-Hanafiyyah with Salih bin Mas'ood al-Khath'ami notifying him that he had dispatched an army to al-Madinah in order to assist him in beguiling Ibn az-Zubair’s army. He went on to say: “If you think that I should send out another army to al-Madinah then have a letter delivered to me in advance and 1 will comply. ” In response to this, Ibn al-Hanafiyyah wrote: “In this matter, I desire that all affairs comply with the utmost obedience to Allah. I obey Allah in what 1 keep secret and in what I declare openly, therefore know that if I wanted to engage in battle, I would find people coming to my assistance in haste and in great numbers. However, I stand aloof from them and remain patient until Allah decrees His judgement for me and He is the Best of Judges. ” He then said to Salih bin Mas'ood: “Tell al-Mukhtar to have Taqwa (fear of and obedience to Allah) and to spare the spilling of blood. " Thus, when he Muhammad bin al-Hanafiyyah's letter reached him, he said: “Verily, I have already ordered the enjoining of piety and ease and the rejection of disbelief and betrayal.

Chapter

Ibn Jareer says: “In this year, Ibraheem bin al-Ashtar made the journey to ‘Ubaidullah bin Ziyad, which took place precisely eight days before the end of the month of Dhul-Hajjah. ” Abu Mikhnaf says on the authority of his Mashayikh (religious leaders; elders): “Al-Mukhtar was expelled from Jabbanatus-Sabee[4] and the people of al-Kunasah. He then spent two days with Ibraheem bin al-Ashtar who he accompanied, prior to dispatching him to the same front that that he had fought in the battle against the peope of ash-Sham. Ibraheem bin al-Ashtar set out on the Saturday, eight days before the end of Dhul-Hijjah of the sixty-sixth year, on which occasion al-Mukhtar personally escorted Ibraheem in order to entrust him in the presence of his associates. Al-Mukhtar then set out with them, as 'the chair of al-Mukhtar’ was carried on the back of a grey mule, which they took as a means of seeking assistance and evoking victory over their enemies. Once al-Mukhtar had entrusted Ibraheem with three duties, he turned back saying: ‘O Ibn al-Ashtar! Have Taqwa (fear of and obedience to Allah) in what you conceal inside and declare openly; Godspeed and hasten towards your enemies in battle; and remain with the protectors of the seat who are travelling with you’. Ibraheem bin al-Ashtar therefore started saying: ‘O Allah! Do not admonish us for what the fools amongst us have done in keeping with the way of the Banu Isra’eel (Children of Israel). By Him in Whose Hand is my soul, they devote oneself to the worship of calf. It turned out that once he and his associates crossed the arched bridge, the bearers of the chair turned away and withdrew.

The reason for the adoption of this seat is mentioned by Tufail bin Ja'dah bin Hubairah who said: ‘One day as I was issuing papers, I passed by the door of a man when he came running out to me with a chair that he had ridden on that was extremely filthy. It occurred to me at that point that I should say something to him about it and so I returned to my place and sent him a message requesting for him to send me the chair, which he did. I then gave it to al-Mukhtar, to whom I said: ‘I have been concealing something from you that I now feel I should disclose to you’. He asked: ‘What is it?T said: ‘A chair that Ja‘dah bin Hubairah used to sit on and it was as if he considered it to contain some special knowledge’. Al-Mukhtar then exclaimed: ‘Subhanallah (Glorified is Allah) that you did not leave it any later than today to tell me! Bring it to me this instant! ’So I took it to him and having cleaned it beforehand, this caused a rare ‘Ood (a type of wood) its wood had been drinking oil. He then instructed me to give twelve thousand Dirhams then call the people to congregate for the Salat (prayer) during which he addressed them, saying: ‘There was not an affair of the past communities except that this community has had to deal with something similar to it. The Banu Isra’eel (Children of Israel) had the Ark of the Covenant that they used to seek help from, and this (i. e. the chair) is like that for us’. At that point, the Sab'iyyah (the adherents of ‘Abdullah bin Saba’ who alleged that ‘Ali (May Allah be pleased with him) was first a prophet and then went as far as to claim he was a god) raised their hands and exclaimed 'Takbeer! ’ (exhorting ‘Allahu Akbar’ meaning: Allah is the Greatest!) three times. At that point, Shabath bin Rib'i stood up and rebuked the people almost to the point of declaring that whoever glorified the chair would be an apostate. He then suggested that it should be smashed to pieces, taken from the mosque and thrown out with the rubbish, for which the people later thanked him. ’’

According to sources, after ‘Ubaidullah bin Ziyad had drawn near, al-Mukhtar went forth with Ibraheem bin al-Ashtar with the chair carried on the back of a grey mule wrapped in silk cloth, with seven men standing to its right and seven men to its left. When they eventually came face to face with the Shamiyyoon (as we shall come to), on which occasion the Shamiyyoon were defeated and Ibn Ziyad was killed, al-Mukhtar's supporters attached a special significance to this chair that ultimately led themto committing Shirk (associating partners with Allah; idolatry). With regard to this, at-Tufail bin Ja‘dah (who had given the chair to al-Mukhtar in the first place) later said: “To Allah we belong and to Him we shall return; I certainly regret what I have done”, as the more he spoke to people about the chair, the worse they had to say about it. Thus, he went away and was never seen again after that.

Al-Waqidi says: “In this year, the plague struck Egypt, killing a high percentage of the population.

‘Abdul-‘Azeez bin Marwan also introduced coinage pressing for the Deenar in Egypt and in doing so became the first person to ever do this, ” Sources also report that ‘Abdul-Malik bin Marwan commenced with the construction of the dome on top of the Baitul-Maqdis (in Jerusalem) and the building of the Masjid ul-Aqsa (in Jerusalem) itself.

When ‘Abdul-Malik determined that he wanted to embark on these projects, he travelled from Damascus to the Baitul-Maqdis with money and labourers where he assigned the project to Raja’ bin Haiwah, with Yazeed bin Salam as his respective supervisor. As such, he rounded up builders and engineers and ordered them to sketch an image of the dome for him in the courtyard of the Masjid, which he was pleased with upon its presentation to him. He then allocated the money to the construction of a building with an eastern dome and courtyard, and instructed Raja’ bin Haiwah and Yazeed to spend the money on whatever they considered necessary and to not hold back in doing so. Accordingly, they covered all expenditures and even went beyond what was allocated to them, which facilitated the successful construction of the dome that continues to stand until today. In the direction of the Qiblah (facing Makkah), they built seven domes and placed the point of the Qiblah in the centre of the pulpit that is still used today. Upon completion of the dome, they erected two canopies, one made of red felt for the winter and the other from skin for the summer. The Rock was then enclosed by a parapet made of Indian oak inlaid with jade behind silk brocade hung between the pillars. On Mondays and Thursdays, the keepers would perfume it with musk, ambergris and saffron in large quantities that would last until the night, following which the workers would enter the baths to wash and perfume their bodies, wear embroidered clothes and fasten their waists with golden belts. They would then burn incense in embers made of gold and silver containing rich Misk (musk) and ‘Ood (fragrance) extracted from a variety of turtledove. After this, they would draw the curtains open to allow these frangrances to diffuse throughout the whole city, at which point the public cryer would call: “The Rock has now been opened, therefore, whoever wishes to visit it may come forth. ” The people would then hasten without delay to enter and pray inside it, after which they would leave. Whoever smelt its incense would say: “This was a day in the Rock. ”

Upon Entering the Sixty-Seventh Year

This year witnessed the death of ‘Ubaidullah bin Ziyadat the hands of Ibraheem bin al-Ashtar an-NakhaT after Ibraheem bin al-Ashtar had departed from al-Koofah on the Saturday, eight days before the end of Dhul-Hijjah of the previous year. The sixty-seventh year therefore commenced with his journey to Ibn Ziyad in the land of al-Mawsil (Mosul) where they later met in a place called al-Khazir, five Farasikh (a measure of length; parasang) from the city of al-Mawsil. That night, Ibraheem bin al-Ashtar spent the entire night awake, not closing his eyes to sleep for a second, and then when it was almost morning, he got up and gradually mobilised his army while walking on foot to the peak of the hill until he was able to obtain a view of Ibn Ziyad’s army. From there, he saw that no one within the army was about and so at that very instant, he and his army immediately armed themselves and mounted their horses. Ibraheem bin al-Ashtar then rode off on his horse and started waving the Hags ofvarious tribes while spurring them on to attack Ibn Ziyad, saying: “This is the murderer of the grandson of the Messenger of Allah (Peace and Blessings of Allah be upon him) ! Allah has brought him to you and facilitated this day for you; therefore, you must seize it! Indeed, he did to the grandson of the Prophet (Peace and Blessings of Allah be upon him) what even Fir’awn did not do to the Banu Isra'eel! This Ibn Ziyad is the murderer of al-Husain who made the water of the River Euphrates inaccessible for him, his wives and children to drink, who forbade him from withdrawing to his country or from Yazeed bin Mifawiyah until after his death. Relieve your chests of him by soaking your spears and swords in his blood! This is the one who did what he did to the family of the Prophet (Peace and Blessings of Allah be upon him) and Allah has brought him before you. .. ’’ and he carried on in this fashion until he dismounted his horse under his banner.

Ibn Ziyad advanced closer with the backing of a dense army, with Husain bin Numair commanding the right wing and ‘Umair bin al-Hubab as-Sulami commanding the left wing. He had agreed to meet Ibn al-

Ashtar and threatened that his people would be defeated by the following day. Shurahbeel bin Dhul-Kala[4] rode the horse of Ibn Ziyad while Ibn Ziyad walked on foot with them, whereupon the two sides did not engage in battle until after the right wing of Husain bin Numair's army defeated the left wing of the people of al-'Iraq. Their commander, 'Ali bin Malik al-Jushami, was killed and his son, Muhammad bin [4]Ali, picked up his banner following his death but was also killed soon after. The left wing of Ibn Ziyad's army then turned back to depart, upon which Ibraheem bin al-Ashtar began to shout: "Come to me, O law enforcers of Allah! I am Ibraheem bin al-Ashtar! "He then uncovered his head so that they could see him for themselves and upon doing so they drew close to him and began to feel favourable disposed to him until they joined with him. The right wing detachment of al-Koofah thereafter lauched an attack on the left wing detachment of ash-Sham, which resulted in the defeat of people of ash-Sham who, it is alleged, then united with Ibraheem bin al-Ashtar, He subsequently launched an attack with his combined forces and said to the bearer of his banner: "Enter their ranks with your banner! "

On that day, Ibraheem bin al-Ashtar fought a brutal battle to such a degree that he did not strike anyone with his sword without bringing him to the ground and thus, he increased the death toll among the people of ash-Sham's left wing significantly. They held their ground and fought severely, first with spears and then with swords, following which Ibraheem bin al-Ashtar brought the offensive to an end by defeating the army of ash-Sham and then slaughtering them like Iambs. He then placed the remainder of their army under his authority, whilst 'Ubaidullah bin Ziyad on the other chose to stand his ground until Ibraheem bin al-Ashtar passed by him and killed him without knowing it was actually him. He therefore instructed to his associates: "Search for the man whose death will diffuse the smell of misk (musk) to me by striking him with the sword and whose arms will then be sent east and his legs sent west", while standing under his flag on the banks of the Khazir river. Following this, they went out in search of him and after a short while were able to retrieve the body of Ubaidullah bin Ziyad which they took back to Ibraheem bin al- Ashtar, who then struck him with his sword and severed him in two. He then amputated his head and sent it to al-Mukhtar in al-Koofah with news of his defeat and victory over the people of ash-Sham. Furthermore, he killed the chiefs of ash-Sham, including Husain bin Numair and Shurahbeel bin Dhul- Kala[4], that resulted in the people of ash-Sham being placed under the command of al-Koofayyoon (people from al-Koofah) who killed a considerable number of them even though a great number of them had already drowned. They also seized their wealth and horses from their military base.

Abu Ahmad al-Hakim says: "'Ubaidullah bin Ziyad was killed on the day of 'AShoora' (tenth days of Muharram) in the sixty-sixth year. "

The Biography of Ibn Ziyad

His name was ‘Ubaidullah bin Ziyad bin ‘Ubaid, though he was best known as Ibn Ziyad bin Abu Sufyan, At times he was called Ziyad bin Abeehi (Ziyad the son of his father) or Ibn Sumayyah (the son of Sumayyah). He was the Commander of al-Traq after his father, Ziyad.

Ibn ‘Asakir narratesthat Mu‘awiyah wrote to Ibn Ziyad requesting him to depute his son to him on a delegation. Upon his arrival, Mu'awiyah did not raise any particular issue but merely engaged in ordinary conversation with him and then began to question him about some poetry that he knew nothing about. As such, Mu‘awiyah asked him: “Who prevented you from learning poetry?” His reply was: “O Ameer al-Mu’inineen! I despise mixing the Words of ar-Rahman (the Merciful, one of the ninety-nine names of Allah) with the words of ash-Shaitan (Satan). ”

One day, Mu‘awiyah asked the people al-Basrah about Ibn Ziyad, to which they replied: “He is charming but speaks ungrammatical Arabic. ” So he said: “Does speaking ungrammatical Arabic not make him more charming?” Ibn Qutaibah and others have said that the people would like it when he spoke that way, i. e. in riddles. He would deliberately speak that way, according to the poet who said:

“Grand utterance is occasionally mistaken

And the best of speech is that which is mistaken.

It is said that the people would want him to speak in the manner of the non-Arabs, while others say that they wanted him to speak incorrect Arabic, which is more likely to be the case — Allah knows best.

When Ziyad died in the fifty-third year, Mu'awiyah appointed Samurah bin Jundub over al-Basrah for a year and a half, after which he dismissed him and alternatively appointed 'Abdullah bin ‘Amr bin Ghailan bin Salamah for six months. He then dismissed him and appointed Ibn Ziyad in the fifty-fifth year. Later when Yazeed assumed the Khilafah, he united al-Basrah and al-Koofah, subsequent to which he built the Baida’ (a building located in al-Basrah) within his official headquarters, the door of which he made white like the one on the palace of Kisra (Khosrau; designation of the Persian kings in general). He also built the Hamra’ (the Red House) on the road where they would stop to water the animals, where he would spend the winter, while spending the summer in the Baida’.

Sources report that a man once went to Ibn Ziyad and said: “May Allah make the Ameer more fitting! My wife has died and I desire to marry her mother. ” So he said to him: “How much did they give you at the administrative office?” He answered: “Seven hundred. ” So he said: “O boy! Take away four hundred from what he was given. ” Then he said: “Due to your understanding of legal rulings, or the lack of it in your case, this three hundred (that is left) suffices you!”

Yahya bin Ma‘een says: “Ibn Ziyad ordered Safwan bin Muhriz to put a Dirham on the ground, which was then stolen and so Ibn Ziyad said regarding it: ‘It might be a good thing’, Safwan, however, turned around to the people and said: 'How can this be good?’When this reached Ibn Ziyad, he ordered that Safwan receive an extra two thousand Dirhams. This two thousand then became four thousand, which, as Ibn Ziyad had said, turned out to be a good thing in the end,

Ibn Ziyad was somewhat heedless in the sense that he was inclined to do impermissible and unlawful acts. Both Abu YaTa and Muslim verify a Hadeeth on the authority of Shaiban bin Farrookh who heard it from Jareer who heard it from al-Hasan that ‘A’idh bin ‘Amr entered upon ‘Ubaidullah bin Ziyad and said: “O my son! I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: ‘The worst of guardians are those who are cruel. Beware lest you be one of them’. So he said to him: ‘Sit

down, you are no more than one of the chaff of the Companions of the Messenger (Peace and Blessings of Allah be upon him) So he said; ‘Were there chaff amongst them?Rather, the chaff came after them and among people other than them. It is also narrated by al-Hasan that ‘Ubaidullah bin Ziyad entered upon Ma‘qil bin Yasar who said: “Any man to whom Allah has given the authority of ruling over people and he does not look after them in an honest manner will never attain even the scent of Paradise. ” Another narration reports that when Ma‘qil died, ‘Ubaidullah bin Ziyad prayed at his funeral, though he did not attend his burial but instead asked to be excused from it, nor did he present anything as a gift or offering but instead he rode off to his palace.

Abu Sulaiman bin Zabr says: “In the sixty-sixth year, it is said that ‘Ubaidullah bin Ziyad and Husain bin Numair were killed under the orders of Ibraheem bin al-Ashtar who sent their severed heads to al-Mukhtar, who then sent them to Ibn az-Zubair who put them on public display in Makkah and al-Madinah. ” The same report is given by Ibn ‘Asakir on the authority of Abu Ahmad al-Hakim and others who say that this happened in the sixty-seventh year in keeping with Ibn Jareer's account and others. However, he states that it is unlikely that their heads were sent to Ibn az-Zubair in this year due to the manifestation and intensification of hostility between al-Mukhtar and Ibn az-Zubair that took place in this year as we previously mentioned. Shortly afterwards, Ibn az-Zubair ordered his brother, Mus'ab, to travel from al-Basrah to al-Koofah to lay siege to al-Mukhtar and fight against him - and Allah knows best.

The Murder of Mukhtar bin Abu ‘Ubaid ath-Thaqafi al-Kadhdhab (the Liar) at the Hands of Mus[6]ab bin az-Zubair and the People of al-Basrah

‘Abdullah bin az-Zubair discharged al-Harith bin ‘Abdullah bin Abu Rabee'ah al-Makhzoomi from the office of deputyship in al-Basrah this year and appointed his brother, Mus‘ab bin az-Zubair, who was entrusted with suppressing al-Mukhtar as a threat. When Mus‘ab advanced towards al-Basrah, he entered it under a veil and headed straight for the pulpit, which he ascended and thereby said to the people: “An Ameer, an Ameer! ’’Then he lifted the veil from his head, at which point the people recognised him and so drew' closer to him. Once they had gathered around him, he opened his speech with the Verse from al-Qasas (which means):

“Verily, Fir‘awn (Pharaoh) exalted himself in the land and made its people sects. ” [28:4], pointing wdth his hand in the direction of ash-Sham or al-Koofah. He then said:

“And we wished to do a favour to those who were weak (and oppressed) in the land, ” [ibid: 5] and he pointed to al-Hijaz. After that he went on the say: “O people of al-Basrah! I have been informed that you ascribed names to your leaders and so I have nicknamed myself al-Jazzar (the Butcher). ” The people then gladfully joined in association with him.

When the people of al-Koofah were defeated after having gone out against al-Mukhtar, he killed whoever amongst them had slain his own. He then set off to meet Ibn al-Ashtar upon hearing that Ibn Ziyad w'as dead, while the enemies who remained in al-Koofah plundered the city in his absence and then fled to al-Basrah from him on account of his lack of religion and his disbelief, as he made claims to receive divine inspiration, and because he favoured the slaves over nobility.

Ibraheem bin al-Ashtar had resolved that once he had killed Ibn Ziyad and occupied his respective regions, he would take control of them himself and humiliate al-Mukhtar. Mus'ab had been hoping for this and so he sent a message with Muhammad bin al-Ash‘ath bin Qais to al-Muhallab bin Abu Sufrah, who was their deputy in Khurasan, to accumulate a great deal of wealth, forces and equipment. This caused the people of al-Basrah to rejoice and spur on Mus'ab who then mobilised the people of al-Basrah and their followers amongst the people of al-Koofah to undertake a military and naval expedition against al-Koofah.
Mus‘ab dispatched ‘Abbad bin al-Husain with the first detachment whilst appointing ‘Umar bin

‘Ubaidullah bin Ma‘mar at the head of his right wing and al-Muhallab bin Abu Sufrah at the head of his left wing. The chiefs arranged their banners and tribes, such as those of Malik bin Misma\ Al-Ahnaf bin Qais, Ziyad bin ‘Umar, Qais bin al-Haitham and others. In the meantime, al-Mukhtar set out with his army, stopping at al-Madhar (a metropolis between Wash and al-Basrah) having assigned Abu Kamil ash-Shakiri to the frontline, ‘Abdullah bin Kamil at the head of the right wing, ‘Abdullah bin Wahb al-Jushami at the head of the left wing and putting Wazeer bin ‘Abdullah as-Salooli in charge of cavalry and his chief law enforcer, Abu ‘Amrah, in charge of the partisans. He then delivered a sermon to the people, motivating and prompting them to advance forth, and so he dispatched his armies as he and a number of his associates made supplications and declared an imminent victory as they were mounted on their horses. When Mus‘ab had almost reached al-Koofah, he was intercepted by al-Mukhtar's cavalry detachments who were attacked by az-Zubair’s horsemen and al-Mukhtar's detachments did not last long before they were forced to flee the battlefield in their defense, during which a number of chief leaders as well as many of the foolish Shee‘ah were killed. The outcome of the battle was al-Mukhtar's defeat.

Mus‘ab had eliminated a significant portion of al-Mukhtar's detachments while taking a further five-hundred of them captive, whom he later had beheaded all in the same day. Mus'ab's associate, Muhammad bin ai-Ash‘ath bin Qais, was also killed amidst the fighting. It follows that Mus‘ab later demanded that al-Mukhtar’s hand be amputated and nailed to the side of the mosque where it remained until al-Hajjaj’s arrival there. Upon enquiring about it, it was said to him: “It is the palm of al-Mukhtar”, upon which al-Hajjaj ordered for it to be removed due to the fact that al-Mukhtar belonged to the same tribe as him and because it served to distinguish al-Mukhtar as the liar. Al-Hajjaj later took revenge on Ibn az-Zubair for his death by having him killed and crucified for months.

The Biography of al-Mukhtar bin Abu ‘Ubaid, the Liar

His name was al-Mukhtar bin Abu ‘Ubaid bin Mas‘ood bin ‘Amr bin ‘Umair bin ‘Awf bin ‘Uqdah bin Ghtyarah bin ‘Awf bin Thaqeef ath-Thaqafi. His father embraced Islam during the lifetime of the Prophet (Peace and Blessings of Allah be upon him), although he never saw him and for that reason he is not classified by most people as one of the Companions of theProphct (Peace and Blessings of Allah be upon him), On the other hand, Ibn Atheer does refer to him as having been a Sahabah in his book Usdul-Ghabah.

Al-Mukhtar would openly praise Ibn az-Zubair and insult him in private, just as he would also praise Muhammad Ibn al-Hanafiyyah and call to him, which he continued to do until he was able to seize al-Koofah by means of partisanship and advocating revenge for al-Husain. It was based on these motives that he appealed to a considerable number of Shce'ah partisans who supported him in taking up resistance against Ibn az-Zubair’s deputyship over al-Koofah, deposing his designated official and establishing the seat of power for himself therein. Having done all this he, he later wrote to Ibn az-Zubair apologising to him and notifying him that Ibn Mutee[1] was a collaborator for the Banu Umayyah tribe. He further stated that he had left al-Koofah and that he and whoever was with him had submitted in obedience to him, which Ibn az-Zubair believed, given that he declared it before the people on the pulpit while delivering a Friday sermon.

Following this, however, he began to pursue al-Husain’s killers and whoever fought on Ibn Ziyad's side during the battle of Karbala'. As such, he killed a great number of them and vanquished the senior chiefs amongst them, including ‘Umar bin Sa‘d bin Abi Waqqas who was the commander of the army that killed al-Husain, Shamir bin Dhul-Jawshan, the commander of the thousand who turned back to kill al-Husain, Sinan bin Abu Anas, Khawli bin Yazecd al-Asbahi and many more. Consequently, al-Mukhtar felt that he had now secured his rule, as he thought he no longer had any enemies or contesters to challenge it and that is why he decided to reveal his trickery and deception to Ibn az-Zubair, who in turn delegated his brother, Mus‘ab, as the commander of al-[1] Iraq.

Hence, Mus‘ab travelled to al-Basrah where the people joined forces with him while various delegations from al-Koofah also went to see him. Al-Mukhtar’s complacency did not last long as it was cut short when Mus‘ab bin az-Zubair travelled to him from al-Basrah with an enormous army and laid siege to him in al-Koofah. This continued until Allah facilitated al-Mukhtar’s assassination and beheading, following which his hand was nailed to the door of the mosque as stated previously.

It follows that al-Mukhtar's state inevitably ceased to exist, as did the rest, which gave the Muslims a great deal to rejoice about given that he was an untrustworthy person in every way; in fact, he was a liar and a soothsayer who claimed that inspiration was revealed to him through Jibreel (Gabriel).

Rifa’ah bin Shaddad is reported to have said: “1 used to tend to al-Mukhtar’s affairs, although when 1 learned of his lying I wanted nothing more than to stretch out my sword and slit his throat. ” It was also narrated that Rifa‘ah bin Shaddad said: “Were it not for something that I heard from ʾAmr bin al-Hamiq, I would have separated the head of al-Mukhtar from his body. I heard [l]Amr saying: ‘The Messenger of Allah (Peace and Blessings of Allah be upon him) said: ‘If a man trusts someone with his life and then he kills him, he will carry a banner of treachery on the Day of Resurrection. (an-Nasa’i and Ibn Majah on the authority of ‘Abdul-Malik bin ‘Umair)

Muslim narrates in his Saheeh on the authority of Asma’ bint Abu Bakr that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “Among Thaqcef there will be a liar and a great slaughterer. ” The scholars maintain that “the Liar” refers to al-Mukhtar bin Abu ‘Ubaid for his display of partisanship and affiliation with soothsaying after having told his confidantes in secret that he had received revelation.

Chapter

Once Mus‘ab bin az-Zubair had established his authority in al-Koofah, he sent for Ibraheem bin al-Ashtar who at the same time had been summoned by ‘Abdul-Malik bin Marwan. Confused as to what he should do, Ibraheem consulted his associates on the matter and it was decided that he should go to his home country, i, e. al-Koofah. Accordingly, Ibraheem bin al-Ashtar travelled to Mus‘ab bin az-Zubayr who showed him a great deal of respect, honour and hospitality. Mus‘ab then dispatched al-Muhallab bin Abu Sufrah to al-Mawsil (Mosul), al-Jazeerah (Gulf), Adharbeejan (Azerbaijan) and Armeeniyah (Armenia) after having appointed 'Ubaidullah bin ‘Abdullah bin Ma‘mar, who resided in al-Koofah, as his successor over al-Basrah during his absence.

This year passed with ‘Abdullah bin az-Zubair’s dismissal of his brother Mus‘ab from al-Basrah, to which he then appointed to his son, Hamzah bin ‘Abdullah bin az-Zubair, who was a particularly zealous, generous and spontaneous person so much so that he would at times give until nothing else remained in his possession, while at others he would withhold like no one had withheld before; because of this, he was considered hasty, inconsistent and unpredictable. Thus, Al-Ahnaf wrote to ‘Abdullah bin az-Zubair who subsequently dismissed Hamzah for the aforementioned reasons and reinstated Mus‘ab, whose authority therefore extended over al-Basrah and al-Koofah, which he had already been in his charge. As a result, Hamzah bin ‘Abdullah bin az-Zubair allegedly departed from al-Basrah with a vast amount of wealth from the Baitul-Mal (Public Treasury), upon which Malik bin Misma[4] said to him: “We cannot allow you to leave with our capital ”, and ‘Ubaidullah bin Ma‘mar told him that he would have to reimburse the money and then prohibited him from going. In spite of this, Hamzah took off with the money, though he did not have the audacity to return to his father in Makkah and so he diverted his route to al-Madinah instead where he entrusted the money to some of the men there. Unfortunately for him, all these men squandered the money he had entrusted to them with and even repudiated him, except for one man from the Ahlul-Kitab (People of the Book, i. e. followers of the prophets Moosa and ‘Eesa (Peace be upon them); Jew's and Christians) who had taken an oath of trust to him. When news of what Hamzah had done reached his father, he said: “May Allah vanquish him! I had hopes that he would become the pride of the Banu Marw'an”, after which he disow'ncd him.

Abu Mikhnaf mentions that Hamzah bin ‘Abdullah bin az-Zubair was assigned authority over al-Basrah for a whole year - Allah knows best.

Amongst the Prominent People Who Died in this Year

Al-Waleed bin ‘Uqbah bin Abi Mu‘ait and Abul-Jahm, who was the man who owned the woollen garment mentioned in the Saheeh Hadeeth, Many more were killed although the list is too extensive to name them all.

Upon Entering the Sixty-Eighth Year

‘Abdullah reinstated his brother, Mus'ab, to office in al-Basrah where he then resided, while appointing al-Harith bin ‘Abdullah bin Abu Rabee‘ah al-Makhzoomi (nicknamed “Quba‘ meaning : to grunt”) over al-Koofah and Jabir bin al-Asw'ad Az-Zuhri over al-Madinah after having dismissed ‘Abdur-Rahman bin al-Ash‘ath, who was also flogged sixty lashes by Sa‘eed bin al-Musayyab for not pledging allegiance to Ibn az-Zubair. The emperor of ar-Room, Qustanteen bin Qustanteen (Constantine II) also died in this year in his land during the battle of al-Azariqah.

Mus‘ab had dismissed al-Muhallab bin Abu Sufrah from Persia, which he had conquered, and appointed him over al-Jazeerah and Adhrabeejan (Azerbaijan) wherein he also succeeded in triumphing over al-

Azariqah (a sect of the Khawarij). ‘Umar bin ‘Ubaidullah bin Ma‘mar was alternatively appointed over Persia, though the people revolted against him and so he turned on them with the sword and beat them.

The people of Persia had previously been led by their commander, az-Zubair bin al-Mahooz, who they had abandoned on the battlefield of Istakhra but he later caught lip with them and killed a vast number of them. On another occasion, they killed az-Zubair bin al-Mahooz’s son, causing him to rout their army once again, though this time they fled to the land of Asbahan (Isfahan) and the surrounding areas. There they reinforced themselves and enhanced their numbers, which enabled them to advance upon al-Basrah while passing through some of the Persian lands, leaving ‘Umar bin ‘Ubaidullah bin Ma‘mar behind. When Mus‘ab heard of their advance, he stood up before the people and started blaming ‘Umar bin ‘Ubaidullah for allowing them to mobilise an army in his land to advance against al-Basrah. ‘Umar bin ‘Ubaidullah had followed them in their tracks and so when the Khawarij heard that Mus'ab was ahead of them and ‘Umar bin ‘Ubaidullah was behind them, they diverted to al-MadaTn where they began to murder their women and children, slitting open the bellies of pregnant women and committing other despicable acts and atrocities. Thus, the deputy of al-Koofah, al-Harith bin Abu Rabee‘ah, set out towards them with the backing of the people and in the company ofsome of the distinguished figures of al-Koofah, including Ibraheem bin al-Ashtar and Shabath bin Rib‘i.

Upon crossing the Sarat bridge, the Khawarij slashed its ropes in order to prevent al-Harith and his men from reaching the people, however, once he ordered for it be repaired, the Khawarij fled while they had the chance. They were followed by ‘Abdur-Rahman bin Mikhnaf with an army of six thousand soldiers who passed through al-Koofah on their way to Asbahan. There, they did not engage in battle with them but instead laid siege to ‘Attab bin Warqa’ for a month in the city of Jubbah until the people could not bear it any longer, at which point the Khawarij made their attack, killing their commander az-Zubair bin al-Mahooz and taking possession of whatever belonged to their army. The Khawarij subsequently invested Qatari bin al-Fuja’ah with authority over them and then they headed together to the land of al- Ahwaz. Meanwhile, Mus‘ab wrote to al-Muhallab bin Abu Sufrah (who was in charge of al-Mawsil) ordering him to counter-attack the Khawarij, as he was the most discerning person for the job, whilst Ibraheem bin al-Ashtar occupied his post in al-Mawsil during his absence. Hence, al-Muhallab disembarked in al-Ahwaz where lie fought an intense battle, the duration of which extended to an unprecedented eight months.

Ibn Jareer says: “The land of ash-Sham suffered a harsh drought in this year that made it impossible to carry out any military expeditions therein due to their fragility and lack of food and supplies. Ibn Jareer goes on to say that the murder of ‘Ubaidullah bin al-Hurr, who, according to sources, was a brave man who had held numerous offices and adopted various stances until one day he decided to neither comply with anyone from the Banu Umayyah tribe nor from the family of az-Zubair. Because of this, passed by the official of a district in al-Traq and other places, appropriated all the money that had been obtained as revenue belonging to the Baitul-Mal (Public Treasury) whereupon he wrote out an official authorisation for himself, left with it in his possession and then spent it all on his companions. As a result, the caliphs and their leaders dispatched their armies against him in concert, which he managed to drive away and defeat no matter how little or great they were, to the point that Mus‘ab bin az-Zubair and his men were forced to concede defeat to him in the land of al-‘!raq. Following this, he arrived in the presence of ‘Abdul-Malik bin Marwan who delegated him with an envoy of ten individuals to whom Marwan said: “Enter al-Koofah and let them know that the soldiers shall be arriving rapidly. ” Following this, he secretly went to see a group of his brethren regarding the matter, after which he disclosed his affair and informed the Ameer of al-Koofah, al-Harith bin ‘Abdullah, of what ‘Abdul-Malik bin Marwan had said. In response, al-Harith bin ‘Abdullah dispatched an army against ‘Ubaidullah and he was killed in the same place. His head was carried through al-Koofah and then al-Basrah, and in this manner the people were relieved of him. ”

Ibn Jareer also says: “The site of ‘Arafat witnessed the bearing of four different banners in this year, each in affiliation with a different leader:the first was raised for Muhammad Ibn al-Hanafiyyah; the second for

Najdah al-Haroori and his associates; the third for the Banu Umayyah tribe; and the fourth for ‘Abdullah bin az-Zubair, all of whom later turned in their flags in the same order. ‘Abdullah bin ‘Umar had been amongst those who were waiting for the deposing of Ibn az-Zubair, however, this was prolonged for so long that that Ibn ‘Umar remarked: “The delay of his removal resembles the removal of Jahiliyyah (Ignorance). ” However, once Ibn ‘Umar stood down, so did Ibn az-Zubair, and the status quo remained at a standstill without any fighting. Jabir bin al-Aswad bin ‘Awf Az-Zuhri had held the office of deputy of al-Madinah under the rule of Ibn az-Zubair, while Ibn az-Zuabir’s brother, Mus‘ab, occupied the position in both al-Koofah and al-Basrah. On the other hand, ‘Abdul-Malik bin Marwan held authority in the kingdoms of ash-Sham and Egypt — Allah (SWT) knows best.

Amongst the Prominent People who Died in this Year:

‘Abdullah bin Yazced al-Awsi, who participated in the Treaty of al-Hudaibiyah; ‘Abdur-Rahman bin al-Aswad bin ‘Abd Yaghooth; ‘Abdur-Rahman bin Zaid bin al-Khattab al-‘Adawi, the son of ‘Umar bin al-Khattab's brother who saw the Prophet (Peace and Blessings of Allah be upon him) and died in al-Madinah at approximately the age of seventy; ‘Abdur-Rahman bin Hassan bin Thabit al-Ansari; ‘Adiyy bin Hatim bin ‘Abdullah bin Sa‘d bin Imra’ul-Qais, the honourable Sahabi who lived in al-Koofah and then in Qarqeesya’; and Zaid bin Arqam bin Zaid, the honourable Sahabi.

‘Abdullah bin ‘Abbas, the Interpreter of the Qur’an and the Paternal Cousin of the Prophet (Peace and Blessings of Allah be upon him), also Died in this Year:

His name was ‘Abdullah bin ‘Abbas bin ‘Abdul-Muttalib bin Hashim bin ‘Abd Manaf bin Qusayy, Abul-'Abbas al-Hashimi. He was the paternal cousin of the Messenger of Allah (Peace and Blessings of Allah be upon him) and the scholar of his nation, as a proficient exegete and interpreter of the Book of Allah. He was also known as “al-Habr wal-Bahr” meaning “the scholar and the sea” for his transmission of many of the sayings of the Prophet (Peace and Blessings of Allah be upon him) and those of the Sahabah (Companions of the Prophet (Peace and Blessings of Allah be upon him)). In fact, many of the Sahabah and communities of the Tabi‘oon (second and third generations of righteous followers after the time of the Prophet (Peace and Blessings of Allah be upon him)) acquired knowledge under his tutelage. Furthermore, many teachings can solely be ascribed to him amongst the Sahabah that attest to the exclusivity of his vast knowledge, understanding and insight, as well as his virtuous and noble background (may Allah be pleased with him and please him).

In Saheeh al-Bukhari, Ibn ‘Abbas is reported to have said: “The Prophet (Peace and Blessings of Allah be upon him) died when 1 was circumcised and boys did not used to get circumcised until they attained puberty, ” He also said: “The Prophet (Peace and Blessings of Allah be upon him) died when 1 was a ten year old, circumcised boy. ”

Az-Zubair bin Bakkar said on the authority of Ibn ‘Umar that he called ‘Abdullah bin ‘Abbas to come to him and said: “I once saw the Messenger of Allah (Peace and Blessings of Allah be upon him) call you, stroke your head and put his saliva in your mouth, saying: ‘O Allah! Make him (Ibn ‘Abbas) a learned scholar in religion (Islam) and teach him interpretation (of the Book).

‘Amr bin Deenar is reported to have said that Ibn ‘Abbas said: “I went to the Messenger of Allah (Peace and Blessings of Allah be upon him) during the last part of the night and prayed behind him, after which he took me by the hand and moved me so that I was opposite him. He was about to start his prayer so I moved and then he (Peace and Blessings of Allah be upon him) prayed. As I was about to leave, the Prophet (Peace and Blessings of Allah be upon him) said to me: ‘Why did you move after I put you in

front of me?’So I replied: ‘O Messenger of Allah! Should someone pray in front of you when you are the Messenger of Allah to whom Allah has granted this (right)?’ Hewas pleased at my words so he supplicated to Allah to increase me in knowledge and understanding. ” Ibn ‘Abbas also said: “Following this, I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) and 1 could hear him breathing heavily, then Bilal came and said to him: ‘The prayer, O Messenger of Allah (Peace and Blessings of Allah be upon him)! at which point he got up and prayed without performing Wudhoo’ (ablution) again. ”

Imam Ahmad and othersreport that Ibn ‘Abbas said: “Once the Prophet (Peace and Blessings of Allah be upon him) entered a lavatory and I put down a jug of water for his ablution. He asked: ‘Who placed it there?’ He was informed that it was Ibn Abbas who had so, and so he said: ‘O Allah! Make him (Ibn ‘Abbas) a learned scholar in religion (Islam) and teach him interpretation of the Qur’an. ” Imam Ahmad also reports that Ibn ‘Abbas said: “The Prophet (Peace and Blessings of Allah be upon him) embraced me and said: ‘O Allah! Teach him wisdom.

Abu Salamah al-Hadrami is reported to have said that he heard Ibn ‘Abbas saying: “I would constantly be in the company of the senior Companions of the Messenger of Allah (Peace and Blessings of Allah be upon him) from amongst the Muhajiroon (Emigrants) and the Ansar (Helpers) and I would ask them about the military expeditions of the Messenger (Peace and Blessings of Allah be upon him) and the occasions of revelation attached to them. 1 would not go to any one of them except that he would be happy to see me due to my relationship with the Messenger of Allah (Peace and Blessings of Allah be upon him). One day, I began to ask Ubayy bin Ka‘b (who was sound in knowledge) concerning the Verses of the Qur'an that were revealed in al-Madinah, to which he said: ‘Twenty-seven Verses were revealed in al-Madinah and the rest were revealed in Makkah.

‘Ali appointed him as the deputy of al-Basrah, he led the Hajj Pilgrimage with the people on a number of occasions whereupon he delivered the sermon at ‘Arafat, during which he interpreted Soorah al-Baqarah, while other narrations state he interpreted Soorah an-Noor. Whoever heard his sermon would say: “He explained it in such a w^r^ay that if ar-Room (the Byzantines) or at-Turk (the Turks) and ad-Dailam heard it they would have embraced Islam. ”

At times, Ibn ‘Abbas would criticise ‘Ali with regard his legal judgements, which ‘Ali would accordingly correct. As Imam Ahmad narratedon the authority of ‘Ikrimah, when Ibn ‘Abbas heard that ‘Ali had burnt some apostates from Islam, he said: “Had I been in his place I would not have burnt them, as the Prophet (Peace and Blessings of Allah be upon him) said, ‘Do not punish (anybody) with Allah’s punishment’. However, there is no doubt that I would have killed them, for the Prophet (Peace and Blessings of Allah be upon him) said: ‘If somebody (a Muslim) discards his religion, kill him. ’’’ When this reached ‘Ali, he said: “Woe unto you, Ibn ‘Abbas! “ And in another narration he said: “Woe unto you, Ibn ‘Abbas! Verily he delves into one’s flaws! “‘Ali would also dispute his judgements, such as when Ibn ‘Abbas ruled the permissibility of Mut‘ah (temporary) marriages as permanent and the eating of the meat of donkeys. On these occasions, ‘Ali said to him: “You are certainly a confused man, as on the day of Khaibar, the Messenger of Allah (Peace and Blessings of Allah be upon him) forbade Mut‘ah (temporary) marriages and the eating of donkey meat. This Hadeeth is reported in the Saheehainand others — Allah, the Perfect and Sublime, knows best.

Sulaiman at-Taimi sent al-Hakam bin Ayyoob to al-Hasan to ask Ibn ‘Abbas about the first group of people to gather in the mosque on the day of Arafat, to which he replied: “The first person to gather there will be Ibn ‘Abbas; indeed he is a well-versed man”, or also related in a Hadeeth, he is referred to as a “man of great knowledge. ” He would ascend the pulpit and read Soorat al-Baqarah, following which he would explainit Verse by Verse. On the other hand, al-Hasan al-Basri narrates that ‘Abdullah bin Muslim bin Qutaibah ad-Deenawari said: “Sufyan narrated on the authority of Abu Bakr al-Hudhali who heard that al-Hasan said: ‘Ibn ‘Abbas was the first man to give counsel (legal advice) in al-Basrah. He ascended the

Minbar and read Soorat al-Baqarah and Soorat Aal ‘Imran, whereby he explained them word for word. ’’’According to Ibn Qutaibah, he possessed an abundance of knowledge that could be described in the way that Allah, the Sublime, says (what means):

"And we have sent down from the rainy clouds abundant water. ” *[an-Naba78:14],*

i. e., he would speak a lot in a short space of time like a gush of rain.

Yoonus bin Bukair says: “Hamzah ath-Thumali informed us that Abu Salih said: ‘I would see Ibn ‘Abbas sitting down and all of the Quraish would be boasting about him. People would gather around his door until they blocked the road and obstructed anyone from coming or going. ”’Abu Salih also said: “I entered upon him and told him about all the people who had gathered at his door, upon which he said to me: ‘Bring me a pail of water so that I can perform ablution’. He performed ablution, sat down and then he said: ‘Go out and tell them that whoever wishes to ask me something about the Qur’an and its words may enter’. So I went out and permitted them to enter to until they filled the entire house and garden, whereupon he answered their questions and informed them about even more relevant things. He then said: ‘Your brothers’, and at that point they would leave. Following that he said to me: ‘Go out and tell them that whoever wishes to ask me nothing other than questions pertaining to the Halal (permissible Islamic injunctions), the Haram (prohibited Islamic injunctions) and Fiqh (jurisprudence) may enter’. So I went out and permitted them to enter until they filled the whole house and garden, whereupon they did not ask him anything that he did not fully answer, as well as informing them of other similar things. He then said: ‘Your brothers' and so they left to allow even more to come in. He said to me: ‘Go out and say to them that whoever wants to ask me about the Fara’id (obligatory Islamic duties) or anything related to them to enter’. So I went out and permitted them to enter to the point that they filled the whole house and garden, whereupon he would answer their questions and even more'. He then said: ‘Your brothers’, at which point they left. After that he said: ‘Go out and tell whoever wants to ask about the Arabic language, poetry and any peculiar sayings to now enter’. So I would go out and permit them to enter until they filled the house and garden, then he answered all their questions and told them even more than they had asked him about. He then said: ‘Your brothers’ and they left. ”’Abu Salih also said: “The whole of the Quraish tribe would boast of him and I have never seen anyone like him before. ”

Chapter

Ibn ‘Abbas was assigned the role of the prayer leader of the Hajjin the thirty-fifth year during the rule of ‘Uthman bin ‘Affan at the time when he was besieged. ‘Uthman was killed while he was away, whereafter Ibn ‘Abbas took part in the Battle of al-Jamal with ‘Ali, commanded the left wing of the army on the day of Siffecn, participated in the battle of the Khawarij and was appointed to power over al- Basrah as part of‘Ali’s administration. During his absence from al-Basrah, he would commission ‘Abul- Aswad ad-Du’ali to lead the prayer and Ziyad bin Abu Sufyan to oversee the Kharaj (land tax in Islamic law). The people of al-Basrah were fortunate to have him instruct them in matters of jurisprudence, teach them about their ignorance, admonish their criminals and to give to their poor. He remained in al-Basrah until the time of‘Ali’s death, while others have said that ‘Ali discharged him beforehand.

Following this, he went to see Mu'awiyah who received him hospitably, honoured him and showed him great respect. Mu'awiyah would throw riddles at him that he would solve instantly, about which Mu'awiyah used to say: “I have never seen anyone pose him a question that he could not answer. ” When news of al-Hasan bin ‘Ali’s death in a letter reached Mu'awiyah, Ibn ‘Abbas happened to be with him at the time and so Mu‘awiyah offered his utmost condolences to him, which Ibn ‘Abbas responded to in the best of manners. Mu'awiyah thereafter sent his son, Yazeed, who sat before Ibn ‘Abbas and expressed his sympathy to him in the most eloquently spoken manner; Ibn ‘Abbas was in turn especially grateful for the gesture. Hence, when Mu'awiyah died and al-Husain wanted to leave to go to al-‘Iraq, Ibn ‘Abbas strictly forbade him for doing so to the extent that Ibn ‘Abbas wanted to physically hold him back by his clothes. In fact, Ibn ‘Abbas had become impaired towards the end of his life, which is one reason why al-Husain refused to accept his advice, although when al-Husain was killed, Ibn ‘Abbas grieved so badly that he would not leave his house.

He would say: “O tongue! Grant some good and remain silent from delivering evil, as if you do not, you will regret it. ” A man, supposedly called Jundab, came to him and said: “Entrust with me something (authority). ” So Ibn ‘Abbas said: “I entrust you with Tawheed of Allah (the Oneness of Allah) and all that pertains to it, observing the Salat (prescribed prayers) and giving the Zakat (prescribed charity), as every good deed that you do after that will be accepted and increased by Allah. O Jundab! Verily, you cannot put off your imminent death, therefore pray every prayer as if it were your last and become an enstranged traveller in the world, as you ultimately belong to the people of the graves. OJundab! Cry over your sins and repent for your wrongdoings until the world feels of lesser value to you than the soles of your sandals and you desire your departure from it to the Justice of Allah. Indeed, you will not profit from what you leave behind except for your good deeds. ”

Ibn ‘Abbas said: “Perfecting what is good is through hastening to it, considering it unimportant and concealing it, meaning that one should hasten to give to the needy, perceive the deed through eyes of the one who receives it and conceal the deed from the view of the people. One should therefore not show off one's deeds, as in exposure lies hypocrisy, the insincere intentions of the giver and the embarrassment of the one receiving it in front of the people. ”

In the sixty-eighth year, Ibn ‘Abbas died in Ta’if and Muhammad bin al-Hanatlyyah led the prayer at his funeral, saying: “Today, the learned man of this community has passed away. ”

A Description of Ibn ‘Abbas (May Allah be pleased with them)

He was so large in stature that if he were sitting down, he would take up the space of two men. He was particularly fair, tall, handsome and charming. He wʳas completely grey at the crown of his head, which he would colour with henna (a reddish-orange cosmetic taken from leaves and stalks of the henna plant), while other reports state that he would dye it black. He had an attractive face, he would dress well and he

would frequently apply perfume such that if he passed by some women, they would say: “That is Ibn ‘Abbas” or “that man is wearing musk. ” When he lost his eyesight, he suffered from a paleness that made him look yellow in colour.

‘Abdullah bin ‘Abbas would wear a suit that was worth a thousand Dirhams. He had two sons named al-‘Abbas and ‘Ali, the latter of whom was also known as as-Sajjad (prostrator) for the long periods of time he would spend in prostration during his prayers and who was also considered the most handsome member of the Quraish tribe on earth. It was said that Ibn ‘Abbas would pray a thousand Rak‘ah (units of prayer) every day and night with complete perfection. He would later become the patriarch of the Abbasid Caliphs, as it was his progeny that came to establish the Abbasid Caliphate, which we shall come to in the forthcoming chapters.

Abu Shuraih al-Khuza‘i al-‘Adawi al-Ka‘bi, Abu Waqid al-Laithi, the honourable Sahabi whose name and testimony to his participation in the battle of Badr often differ from source to source, also died in this year.

Upon Entering the Sixty-Ninth Year

‘Amr bin Sa‘eed al-Umawi al-Ashdaqwas murdered in this year by ‘Abdul-Malik bin Marwan, the reason for which was that at the beginning of this year, ‘Abdul-Malik had set out with his soldiers towards Qarqeesiya to lay siege to Zufar bin al-Harith al-Kilabi, who had offered assistance to Sulaiman bin Surad against Marwan’s army when they fought against them at ‘Ain Wardah. Zufar bin al-Harith had been defeated on the day of Marj Rahit and because of this, he decided to denounce Marwan to pledge allegiance to Ibn az-Zubair instead. Thus, Marwan sent ‘Ubaidullah bin Ziyad against Zufar with an army of sixty thousand men to vanquish him in al-Traq, although when ‘Ubaidullah reached the land of al-Jazeerah, he received news of Marwan’s death after having laid siege to Zufar for some period of time. Following that, the “Army of the Repentants” advanced against them until they engaged in battle with ‘ Ubaidullah bin Ziyad who was able to conquer them and then return to the besieged Zufar bin al-Harith. When al-Mukhtar later dispatched his army with Ibraheem bin al-Ashtar, they succeeded in destroying the army of ash-Sham and killing ‘Ubaidullah bin Ziyad as we mentioned earlier. It was on that occasion that ‘Abdul-Malik bin Marwan assembled an army to carry out a military campaign against Zufar and then against Mus‘ab bin az-Zubair,

Prior to ‘Abdul-Malik’s departure there, he appointed ‘Amr bin Sa‘eed al-Ashdaq as his successor over Dimashq who entrenched the city and took the money from the Bait ul-Mal (Public Treasury), II has otherwise been claimed that the money was in the possession of ‘Abdul-Malik; however, he then abandoned a division of the army and withdrew to Damascus during the night, with Humaid bin Huraith bin Bahdal al-Kalbi and Zuhair bin al-Abrad al-Kalbi. When they arrived in Dimashq, ‘Abdur-Rahman bin Ummul-Hakam had been its deputy under ‘Abdul-Malik’s administration, although having received information about their arrival, he fled and left the country. ‘Amr bin Sa‘eed al-Ashdaq subsequently entered the country and seized the public treasuries, whereafter he addressed the people and promised them justice, equity, prosperity and good-fortune. When ‘Abdul-Malik learned of what al-Ashdaq had done, he made a prompt return to discover that al-Ashdaq had fortified Dimashq and hung drapes and veils on its fortresses, while al-Ashdaq isolated himself within an impenetrable Roman citadel located within the city.

‘Abdul-Malik soon arrived in Dimashq and laid siege to him, because of which a battle broke out that lasted sixteen days. After it was over, ‘Abdul-Malik contacted al-Ashdaq to say to him: “I implore you by Allah’s Mercy that you give your word regarding the affairs of your house (i. e. family), while we accept Ibn az-Zubair’s authority over us. Fall back on your pledge, as you have my covenant and pact with Allah, for I have sworn to Him with conviction that you will be my successor after me. ” They then began to correspond with one another until ‘Amr was deluded into opening the gates of Dimashq and then to agree

to call a truce on the grounds that he would be ‘Abdul-Malik’s heir after him and that everyone working under ‘Abdul-Malik would then work for him. The peace treaty was written on a Thursday, whereafter ‘Abdul-Malik subsequently entered Dimashq and the Dar ul-Imarah (official headquarters) as he was accustomed to doing. He then wrote to ‘Amr bin Sa‘eed al-Ashdaq, saying: “Give back the people’s provisions that you appropriated from them from the Bait ul-Mal (Public Treasury). ” ‘Amr replied: “This is none of your business and this country is not yours, therefore you should get out of it. ”

The following Monday, ‘Abdul-Malik wrote a letter to al-Ashdaq in which he ordered him to meet him at his house within the al-Khadra’ government headquarters. When the messenger arrived, ‘Abdullah bin Yazeed bin Mu‘aw[r]iyah, who was the husband of al-Ashdaq’s daughter, Umm Moosa bint Amr bin Sa‘eed, happened to be with him at the time and so ‘Amr al-Asdaq sought his advice as to whether he should go or not, to which he said: “O Abu Sa‘eed! By Allah, you are dearer to me than my own hearing and eyesight and I reckon that you are not going to go to him, therefore pledge allegiance to al-Himyari, the son of Ka‘b al-Ahbar’s wife, as the greatest of the great are the Banu Isma‘eel tribe who locked the gates of Dimashq in order to put an end to the killing and fighting. ” So ‘Amr said: “By Allah! If 1 were asleep, it would not frighten me if Ibn az-Zarqa’ woke me up and he would not dare to do that to me. In any case, ‘Uthman bin ‘Affan appeared to me in my dream yesterday and dressed me in his shirt. ” He then went on to say to the messenger: “Send him my greetings of peace and tell him that I will come to him in the evening, by the will of Allah. ” That evening, ‘Amr put on his coat of armour underneath his clothes and took up his sword, although when he stood up, he tripped over the carpet and so his wife and some others who were present said to him: “We reckon that you should not go to him. ” Nevertheless, he did not pay any heed to that and proceeded in the company of a hundred of his slaves,

‘Abdul-Malik had commanded the Banu Marwan tribe to convene in his presence and that when ‘Amr bin Sa‘eed arrived at the gate, they should enter and imprison whoever was with him. Every gate was guarded by a division and so by the time that ‘Amr had reached the courtyard in which ‘Abdul-Malik was sitting, he was alone without any of his supporters and had nothing other than a single sword with him. The first thing he saw upon his entrance was that all of the Banu Marwan tribe had gathered behind ‘Abdul-Malik, which immediately caused him to sense that something was wrong. At that point, he then turned to one of the servants next to him and whispered: “Woe unto you! Go to my brother Yahya and tell him to come to me”, however he did not understand what he said but instead replied: “I am at your service! “‘Amr therefore repeated it to him again but he failed to understand him and said once again: “I am at your service. ” ‘Amr therefore scolded at him: “Woe unto you! Get away from me and may Allah burn you in Hellfire! ”

Hassan bin Malik bin Bahdal and Qabeesah bin Dhu’aib had been in the presence of ‘Abdul-Malik but he permitted them to leave, which they did and then locked the gates behind them. After that, ‘Amr approached ‘Abdul-Malik who welcomed him and sat him down on the cushion beside him. They then began to talk for a long time, following which ‘Abdul-Malik said: “O servant! Take his sword from him.

So ‘Amr said: “We belong to Allah, O Ameer ul-Mu’mineen! “So ‘Abdul-Malik said: “Or do you expect to speak with me while strapped with your sword?” The servant then took away his sword and they spoke for another hour, following which ‘Abdul-Malik said to him: “O Abu ‘Umayyah! “He responded: “I am at your service, O Ameer ul-Mifmineen! “‘Abdul-Malik continued: “After you denounced me, I swore that I would not be satisfied as your ruler until I had your neck in a choker. ” At that point the Banu Marwan tribe said: “After that you released him, O Ameer ul-Mu’mineen! “He said: “Then I released him but I was not sure if I should have done that to Abu Umayyah. ” So the Banu Marwan tribe said: “Have you fulfilled your oath, O Ameer ul-Mu’mineen?” Then ‘Amr said: “Swear by it, O Ameer ul-Mu’mineen! "At that point, ‘Abdul-Malik took out a choker from underneath his cushion and threw it to him, upon which he said: “O servant! Get up and choke him in it! ” and so the servant obeyed. ‘Amr then said: “1 ask Allah, O Ameer ul-Mu’mineen, that you release me from this in the view of the people, ” So ‘Abdul-Malik said: “Are you trying to beguile me, O Abu Umayyah, even at the point of death?No, by

Allah! We would not release you from it unless we were forced to", and then he struck him a blow in the mouth that broke his jawbone, 'Amr said: "I ask Allah, O Ameer ul-Mu'mineen, that He calls the one who is breaking my bones to something greater than that! "So 'Abdul-Malik said: "By Allah! If I knew that you would continue to please me and put things right with the Quraish, I would let you go. However, two men do not meet in a country for the reason that we have met and then one lets the other one leave as friends. "

In another narration, the narrator reports that 'Abdul-Malik said to him: "Based on what 1 know, O 'Amr, two outstanding personalities cannot coexist. " Then, when 'Amr realised that he meant his death by this, he said to him: "Are you betraying me, O Ibn az-Zarqa'?" The narrator says that they continued to exchange hostile words with one another until the Mu'ath-thin (caller to prayer) called the 'Asr (late afternoon) prayer. 'Abdul-Malik then stood up to leave for the congregational prayer, at which point he commanded his brother, 'Abdul-'Azeez bin Mar wan, to carry out his execution. 'Abdul-Malik then left and 'Abdul-'Azeez approached him with his sword, whereupon 'Amr said to him: "I implore by Allah's Mercy that you do not follow through with this and allow someone other than yourself to administer to it", which caused Abdul-'Azeez to desist.

When the people saw that 'Abdul-Malik had left and that 'Amr was not with him, they began to exaggerate and make assumptions about the fate of Amr, which reached 'Amr's brother, Yahya, who immediately set forth with a thousand supporters and masses of other people to help 'Amr bin Sa'eed. At that instant, 'Abdul-Malik hastened to enter the Khadra', after which Yahya and the others arrived at its door and started banging on it, shouting: "We heard your voice, O Abu Umayyah! "One of the men with them then struck al-Waleed bin 'Abdul-Malik {'Abdul-Malik's son) in the head with his sword and dragged him out, which therefore granted access to Ibrahcem bin 'Arabi, the renowned poet, who went in and began to make a public address within the mosque that caused the people to cry out.

When 'Abdul-Malik returned, he was unpleasantly surprised to discover that his brother had not killed him, for which he scolded him and insulted him and his mother (as they had different mothers). 'Abdul-'Azeez then said: "Allah gave me mercy, O 'Abdul-Malik, as he is the nephew of 'Abdul-Malik bin Marwan! "'Abdul-MaIik then said: "O boy! Bring me a spear", which 'Abdul-Malik then brandished and beat 'Amr with. When this showed no effect, however, 'Abdul-Malik beat him a second time but again it was of no use and so he grabbed him with his hands to then discover that he was fully clad in armour. At that point, 'Abdul-Malik began to laugh and said: "Armour as well?! You certainly came prepared! O boy, bring me my sword! "So he brought his sword and then he ordered 'Amr to fall to the ground, upon which he sat on his chest and killed him by slitting his throat, as he said (in al-Baseet poetic meter):

"O 'Amr! You will endure my abuse and vilification

Until you say whatever it is that will quench me.

It is said that after he slit his throat, 'Abdul-Malik trembled vigorously.

Yahya bin Sa'eed, 'Amr bin Sa'ced's brother, entered the Dar ul-Imarah (official headquarters) with those who were with him following his brother's execution whereupon the Banu Marwan tribe advanced towards them and they clashed against one another in combat. Groups from both sides withdrew, while Yahya on the other hand began to launch rocks that he had kept hidden in case of a battle. Subsequently, 'Abdul-Malik bin Marwan left the mosque, following which he ascended the pulpit and began to say: "We ask: 'Where is al-Waleed (his son) ?'I say they killed him out of spite! ''Ibraheem bin 'Arabi al- Kinani (the poet) then stepped forth and said: "I have al-Waleed with me! He has been inflicted with some wounds but he is fine. " At that point, 'Abdul-Malik commanded Yahya bin Sa'eed's execution, though his brother, 'Abdul-'Azeez bin Marvvan interceded on his behalf with groups of others who 'Abdul-Malik had also sentenced to death, 'Abdul-'Azeez therefore interceded on their behalf too and so 'Abdul-Malik sentenced his brother to a month in prison, following which he and 'Amr bin Sa'eed's sons and their

families travelled to aPIraq. There they entered upon Mus‘ab bin az-Zubair who received them hospitably and greeted them warmly.

The Biography of ‘Amr bin Sa‘eed al-Ashdaq

His name was ‘Amr bin Sa‘ecd bin aPAs bin Umayyah bin ‘Abd Shams, Abu Umayyah al-Qurashi al-Umawi, more commonly known as al-Ashdaq. He was a noble amongst the Muslims as well as one of the most respected and popular. He would give charity abundantly and hold the elite members of society to account.

It was al-Ashdaq who dispatched the delegation to Makkah following the battle of al-Harrah at the time when Yazeed bin Mifawiyah sought to battle against Ibn az-Zubair. Abu Shuraih al-Khuza‘i, however, prohibited it based on the Hadeeth he heard from the Messenger of Allah (Peace and Blessings of Allah be upon him) about the sanctity of Makkah. Al-Ashdaq replied: “I know that better than you, O Abu Shuraih! The Haram (i. e. Makkah) does not give refuge to a sinner or a fleeing murderer or a person running away after committing crimes” (this Hadeeth appears in the Saheehain as we mentioned earlier).

Marwan entered Egypt after he started calling people to pledge allegiance to himself and thereafter established himself in ash-Sham. ‘Amr bin Sa‘eed then entered Egypt and subsequently conquered it, after which it was promised that he would be the Wala aPahd (“guardian; heir”) after ‘Abd al-Malik while in the meantime he would be assigned as deputy of Dimashq. Once Marwan gained more power, however, he revoked his promise and entrusted it to his son ‘AbduPAzeez instead, and in this manner betrayed ‘Amr. This did not happen until after ‘Abdul-Malik had penetrated aPlraq to fight against Mus‘ab bin az-Zubair and he had returned with his army to Dimashq, fortified it and responded to its people. It was following this that ‘Abdul-Malik laid siege to Mus‘ab and then forced him to surrender on the grounds of deceptively offering him security, after which he killed him instead (as we shall come to shortly).

Abul-Aswad ad-Du’ali was also amongst the prominent people who died in this year:

He was the judge of ai-Basrah and an honourable Tabi'i (from the second or third generation of righteous followers oftheProphet (Peace and Blessings of Allah be upon him)) ” whose full name was Zalim bin ‘Amr bin Sufyan bin Jandal.

He embraced Islam during the lifetime of the Prophet (Peace and Blessings of Allah be upon him), although he never actually saw him in person. He participated in the Battle of the Jamal with ' Ali; he died during the rule of ‘Ubaidullah bin Ziyad, he was trustworthy and he was the first person to speak on the subject of grammar.

Ibn Khallikan and others maintain that the first person to impart knowledge of grammar to him was ‘Ali bin Abi Talib who taught him that speech is made up of nouns, verbs, prepositions, articles, conjunctions and particles. Following ‘Ali’s example, Abul-Aswad then refined his speech in accordance with his teachings, which is why he subsequently called it the science of Nahw (literally: imitating one’s example, which is the name for grammar today).

Ibn Khallikan further states: “Ibnul-Aswad was a miser so much so that he would say: ‘If we gave the poor and needy our money then we would end up like them’. One night, he fed a poor person supper and after he had finished eating, he then shackled him and made him spend the night at his house during which he forbade him from leaving so that he would not trouble the Muslims with his begging. As such, the poor person asked to be let go, to which he responded: “How preposterous! You were given your supper only in order to free the Muslims from your begging for one night! ”He therefore let him go the following

morning. Some well-known poetry is also ascribed to him (may Allah have mercy on him).

Other Prominent People who died in this year:

Jabir bin Samurah bin Junadah, who was a Companion and transmitter of Ahadeeth like his father. He went to stay in al-Koof'ah in this year during which he died. It has otherwise been said that he died in the sixty-sixth year — Allah knows best.

Asma' bint Yazeed bin as-Sakan al-Ansanyyah who pledged her allegiance to the Prophet (Peace and Blessings of Allah be upon him), also known as Umm Sulaim, died in this year. She killed nine of the opposition on the Day of Yarmook in the battle against ar-Room, which happened to coincide with her wedding night. She lived in Damascus and was buried in Bab us-Sagheer.

Hassan bin Malik bin Bahdal, commander Abu Sulaiman al-Bahdali, who worked in the sevice of pledging allegiance to Marwan, died in this year.

Yoosuf bin al-Hakam ath-Thaqafi, the father of al-Hajjaj, died in the year.

'Abdur-Rahman bin al-Hakam, Marwan's brother, also died in this year.

Upon Entering the Seventieth Year of the Hijrah

Ar-Room {the Byzantines) rose up and mobilised against ash-Sham who they had hitherto deemed weak, upon perceiving the division between the Banu Marwan tribe and ‘Abdullah bin az-Zubair. ‘Abdul-Malik therefore entered a peace pact with the emperor of ar-Room who concluded a truce on the grounds that ‘Abdul-Malik agreed to pay him a thousand Deenars every Friday, which he did out of fear for ash-Sham.

During this year, Mus‘ab bin az-Zubair travelled to Makkah with a great deal of money which he distributed there, in addition to slaughtering a thousand fattened animals and a further twenty-thousand sheep at the site of the Ka‘bah. After satisfying the inhabitants of Makkah, he then returned to al-Traq and granted some of the chiefs who had been sent from al-Hijaz a generous amount of money.

Amongst the Nobles who Died in this Year:

‘Asim bin ‘Umar bin al-Khattab al-Qurashi al-‘Adawi, the son of Jameelah bint Thabit bin Abu al-Aqlah, was born during the lifetime of the Messenger of Allah (Peace and Blessings of Allah be upon him). He did not transmit any narrations except for one Hadceth on the authority of his father in which the Prophet (Peace and Blessings of Allah be upon him) said: “When you see night fall, the fasting person should break his Sawm (fast). ”

Qabeesah bin Jabir bin Wahb al-Asadi, Abul-'Ala’, who was one of the senior Tabi‘een (second and third generations of pious followers), died in this year.

Yazeed bin Ziyad bin Rabee'ah al-Himyari, the poet, who wrote satire, died in this year.

Bushair bin an-Nadr, the judge of Egypt, died in this year.

Malik bin Yakhamir as-Saksaki al-Alhani al-Himsi, an honourable TabTi (from the second or third generation of pious followers) and an alleged Sahabi of the Prophet (Peace and Blessings of Allah be upon him) - Allah knows best - also died in this year.

Upon Entering the Seventy-First Year

This year witnessed the killing of Mus'ab bin az-Zubair as a direct result of‘Abdul-Malik’s advancement against him from ash-Sham with a vast army. In fact, they encountered each other in this year after having previously been forced to wait due to the severe conditions of the winter, due to whichthey had to return to their countries. It was in this year that ‘Abdul-Malik made a second advancement towards him, dispatching a military detachment that entered al-Basrah and called its people to ‘Abdul-Malik in secret, which some in fact responded to. in the meantime, Mus‘ab had travelled to al-Hijaz, however, upon hearing about this, he immediately went to al-Basrah where he reprimanded the prominent members of society by censuring him and blaming them for allowing ‘Abdul-Malik’s people to enter. Upon reinstating authority over them and suspending the roles of some of the senior officials, Mus'ab moved on to al-Koofah where he was informed that Abdul-Malik’s troops were making inroads from ash-Sham and so he decided to encroach upon them himself.

Once ‘Abdul-Malik had arrived at a resthouse, he wrote to the supporters of Marwan who had responded to his delegation. In their reply to him, they made it a condition that he entrust them with authority over Asbahan, to which he agreed, given that they were leaders and chiefs. ‘Abdul-Malik assigned his brother, Muhammad bin Marwan, at the head of his army; ‘Abdullah bin Yazeed bin Mu'awiyah in charge of the right wing and Khalid bin Yazeed bin Mu'awiyah in charge of the left wing. On the other hand, Mus‘ab bin az-Zubair departed after the people of al-Traq became divided and deserted him. This made him

question and suspect those who claimed to support him, as he had learnt that they were unwilling to resist his enemies and because of that, he decided he would only feel satisfied and assured if he set out independently. In this regard, he said: “I am following the path of al-Husain bin ‘Ali when others refused to surrender to him and instead stooped to support ‘Ubaidullah bin Ziyad", at which point he began to sing to himself:

“*Indeed. the first to emulate in at-Taff (in the outskirts of al-Koofah) were the Hashimi (Hashemite) family. Who have ordained for honored people the way of emulation.*

Subsequent to that, both armies assembled in Dairul-Jathaleeq wherein Ibraheem bin al-Ashtar, who was the commander of Mus'ab’s army from al-Traq, launched an attack on Muhammad bin Marwan, the commander of the army of ash-Sham. Upon assuming their positions, ‘Abdul-Malik sat behind ‘Abdullah bin Yazeed bin Mifawiyah on horseback, who then launched a successful attack on Ibraheem bin al-Ashtar and his soldiers that destroyed them completely. Ibraheem bin al-Ashtar (may Allah have mercy on him and forgive him) was killed in the attack, as were many of the leaders and chiefs who were with him. ‘Attab bin Warqa’, who was mounted on Mus'ab’s horse, tied the battlefield and took refuge with ‘Abdul-Malik bin Marwan, whilst Mus‘ab stood at the heart of the battlefield, championing the bearers of the banners and exhorting them tobravery and heroism to get them to advance to the forefront. However, when no one moved, he started exclaiming: “O Ibraheem! I do not have Ibraheem today! The matter has become aggravated, the battle has intensified, men have grown feeble, the situation has become constrained and the encounter has magnified. ”

Al-Mada’ini says that Yahya bin Isma‘eel bin al-Muhajir’s father said: “‘Abdul-Malik sent his brother, Muhammad bin Marwan, to Mus‘ab to offer him his protection but he refused it and said: ‘Someone like me does not relinquish his position even if he were to be vanquished! By Allah, the Quraish will not say that I tied the battlefield! ’Then he said to his son: ‘Proceed ahead of me until I am bereaved of a son’, and so his son set out and fought to his death. ”

Mus‘ab was subsequently struck by an arrow and suffered a severe wound, upon which he looked at the perpetrator, Za’idah bin Qudamah, and cursed him by saying: “O imitators of al-Mukhtar! "He then fell to the ground, at which point, a man - allegedly ‘Ubaidullah bin Ziyad bin Zabyan at-Tameemi - went up to him and killed him by cutting off his head, which he then took to ‘Abdul-Malik bin Marwan. Upon receiving it, ‘Abdul-Malik fell into prostration and presented him with a thousand Deenars, but he refused to take it and said: “I did not kill him out of obedience to you but out of revenge for myself. ” His motive originated from the time that Mus‘ab dismissed him from a position of authority after he had no long appointed him and so because of this he felt offended and bitter toward him.

Al-Mada’ini says: “Mus‘ab bin az-Zubair’s murder took place on Tuesday, 13th Jumadal-Oola, or at the very end of the seventy-first year according to popular belief. ” He goes on to say that it could have also been in the seventy-second year - and Allah knows best.

Ibn Jareer says : “As al-Waqidi asserts, ‘Abdul-Malik returned to ash-Sham in this year. ” He says: “Ibn az-Zubair dismissed Jabir bin al-Aswad from al-Madinah in this year and appointed Talhah bin 'Abdullah bin ‘Awf in his place. ”

‘Abdullah bin az-Zubair performed Hajj with the people also in this year and his leadership over al-Traq was discontinued. Najdah al-Haroori, who had overthrown al-Yamamah, was also killed in this year, on which occasion ‘Abdullah bin Thawr embarked on his journey there.

The Biography of Mus‘ab bin az-Zubair (May Allah have mercy upon him)

His name was Mus‘ab bin az-Zubair bin al-‘Awwam bin Khuwailid bin Asad bin ‘Abdul-Azza bin Qusayy

bin Kilab, Abu ‘Abdullah al-Qurashi, also known as ‘Abu ‘Eesa and al-Asadi. His mother was ar- Rabab bint Unaif al-Kalbiyyah and he was one of the most handsome, generous and passionate of people.

Al-Khateeb al-Baghdadi says : “He assigned leadership over the people of al-‘Iraq to his brother, ‘Abdullah, until ‘Abdul-Malik killed him at a resting place near Awana by the River Dujail at Dairul-Jathaleeq. Even today, it is well-known that his grave is located there. ”

'Amir ash-Sha'bi said: “While I was sitting down, the Ameer, Mus'ab bin az-Zubair, summoned me and so I was let into the Dar ul-Imarah (official headquarters). The curtains were then drawn open to reveal ‘A’ishah bint Talhah who was sitting behind them and I had never seen anything or anyone more splendid or beautiful than her. Mus'ab then said: 'Do you know who this is?'So I said: ‘No’. So he said: ‘This is ‘A’ishah bint Talhah’, at which point she left. She then said to Mus'ab: ‘Who was that who you allowed to see me?’He said: ‘That was ‘Amir ash-Sha'bi’. So she said: ‘Grant him something’ and he granted me ten thousand Dirhams. ”

Mus'ab was amongst the most decent and generous of people. He would never regard what he gave to someone as too much or too troublesome, whatever it might have been. In that manner, he would give to the weak and the strong, the simple and the elite, without differentiation, whereas his brother, ‘Abdullah, on the other hand, was a miser.

Al-Khateeb al-Baghdadi narrated in his Tareekh that on one occasion, Mus'ab got angry at a man and so he sentenced him to death by beheading. Upon receiving his sentence, the man exclaimed: “Allah has consoled the Ameer! What is worse than having people like me on the Day of Judgement clinging to your good limbs and to your face which will be illuminating, and I will be saying: ‘O Allah! Question Mus‘ab for killing. ”‘At that point, Mus‘ab pardoned him and so the man said: “Allah has consoled the Ameer! If you think that can grant me a comfortable lifestyle then you may", and so he took out a hundred thousand Dirhams for him. The man then said to Mus‘ab: “I testify to you that half of that will go to Ibn Qais who says about you:

‘ *Verily, Mus ‘ab is a shooting star from Allah*

On whose face, darkness is dispelled.

His reign of mercy has neither

Tyra n ı n ? *i o r arroga n ce.*

He fears Allah in executing affairs

And he has prospered as far as piety is concerned.

It is said that he was killed on a Thursday during mid-Jumadal-Oola of the seventy-second year.

Ibn Jareer says: “When news reached 'Abdullah bin az-Zubair that his brother, Mus'ab, had been killed, he stood up to address the people and said: ‘Praise be to Allah to Whom belongs all creation and affairs. He gives Al-Mulk (The Kingdom) to whoever He wills and He takes al-Mulk from whom He wills, just as He raises whoever He wills to a high station and He debases whoever He wills to a lowly station. All good rests in His Hands and He is Capable of all things. Allah neither debases those who are true to him nor does he grant victory to the helpers and associates of the Shaitan (Satan). News that will both sadden and please us has come from al-‘iraq:Our beloved Mus'ab has been killed and for that reason we arc sad but as for that which will please us, we have been informed that he died with conviction and saying the Shahadah (Testimony of Faith, i. e. declaring: ‘There is no one worthy of worship but Allah’). Indeed, we are saddened by the disastrous departure of a close intimate who held the most sound views and who was most

patient and generous towards others. I now grieve over Mus‘ab as I grieved over az-Zubair before him, unlike when I was free from calamity in the case of ‘Uthman. Mus'ab was a servant among the servants of Allah and a helper amongst His helpers, while the people of al-Traq are people of hypocrisy and betrayal who surrendered and pledged allegiance to him at the lowest price. If we are caused to die, then by Allah, we will not be killed sitting on our couches like the Banu Abul-‘As tribe, who by Allah, were neither killed marching in Jahiliyyah (Ignorance) nor in Islam. We will not die except at the heads of spears or under the flash of the sword. Indeed, the Banu Abul-‘As tribe united the people on grounds of desire and fear, because of which they were persuaded to advance against their enemies who were in fact better and more honourable than them, while their own followers did not fight for their sake at all. Has the World not neglected the Supreme King Whose authority does not cease and Whose Kingdom does not perish?Rather the world chooses not to accept it but resorts to recklessness and desires instead and so I shall not shed tears of sorrow and remorse over departing from it. This is what I have to say and I ask Allah for forgiveness for myself and all of you. ”

Amongst the Prominent People who Died in this Year:

Ibraheem bin al-Ashtar, otherwise known as Malik bin al-Harith an-Nakha‘i whose father was one of ‘Ali’s senior chiefs, was appointed as an official to Khurasan and was amongst those who put up resistance against ‘Uthman and killed him.

‘Abdur-Rahman bin Abza al-Khuza‘i, to whom Companionship and the transmission of narrations can be attributed, was employed by ‘Ali over Khurasan, he resided in al-Koofah which he was in charge of at one point and died there.

‘Abdur-Rahman bin ‘Usailah, Abu ‘Abdullah al-Muradi as-Sunabihi, who was amongst the righteous followers.

‘Umar bin Abu Salamah al-Makhzoomi al-Madam, the stepson of the Prophet (Peace and Blessings of Allah be upon him) who was born in the land of Abysinnia, stayed with his mother, Umm Salamah, and he transmitted some Ahadeeth of the Prophet (Peace and Blessings of Allah be upon him) on the authority of the Sahabah (May Allah be pleased with them).

Safeenah, the Mawla (servant; ally) of the Messenger of Allah (Peace and Blessings of Allah be upon him), died in this year.

‘Amr bin Akhtab, Abu Zaid al-Ansari al-A‘raj, undertook thirteen military expeditions with the Messenger (Peace and Blessings of Allah be upon him) who once stroked his head and said: “O Allah! Beautify him! ” As such, he reached the age of a hundred without turning grey whatsoever and he died in al-Basrah.

Ghudaif bin al-Harith bin Zunaim as-Sakoom whose affiliation of Companionship is disputed.

Yazeed bin al-Aswad al-Jurashi as-Sakooni was a pious and devout believer who lived in ash-Sham in the village of Zabdeen, while others say the village of Jisreen. He owned a house within the Bab Sharqi, his affiliation of Companionship is disputed and he transmitted narrations on the authority of the Sahabah.
‘Amr bin al-Aswad, Abi ‘Iyad al-‘Ansi al-Himasi, who was a senior Tabi‘i (from the second and third generations of righteous followers) and a scholar of ash-Sham, He practiced Zuhd (asceticism) and Ijtihad (independent judgement in legal or theological matters) and would show little partisanship or prejudice. He died in Hims (the ancient Emesa, a city in central Syria).

Upon Entering the Seventy-Second Year

A severe battle broke out between al-Muhallab bin Abu Sufrah and the Azariqah branch of the Khawarij (sect of Dissenters) in a place called Soolaf (a village in Khoozistan). They spent approximately eight months fighting against each other in battle due to postponed wars, the detailed account of which are provided by Ibn Jareer. During that time, Mus'ab bin az-Zubair was killed and the people pledged allegiance to 'Abdul-Malik bin Marwan, who commissioned al-Muhallab bin Abu Sufrah over al-Ahwaz for which his efforts were greatly commended and praised by 'Abdul-Malik. The people within 'Abdul-Malik's state later attacked the Ahwaz and brought about the ruinous defeat of the Khawarij, who were thereafter forced to flee to neutral lands. Khalid bin 'Abdullah, the Commander of 'Abdul-Malik's army, and Dawood bin Qahdham pursued them in order to run them out of the land, while 'Abdul-Malik sent a message to his brother, Bishr bin Marwan, to extend four thousand Dirhams to them as assistance, which he sent with 'Attab bin Warqab As such, the Khawarij were expelled by those who forcefully pursued them among the people of'Abdul-Malik's state, although because the vast majority of their horses died in the process, most of the soldiers had to return to their families on foot.

Ibn Jareer says: '"Abdul-Malik bin Marwan sent al-Hajjaj bin Yoosuf ath-Thaqafi to lay siege to Makkah in order to target 'Abdullah bin az-Zubair. " According to Ibn Jareer, the reason he in particular, and not someone else, was dispatched because when 'Abdul-Malik wanted to return to ash-Sham after Mus'ab was killed and al-Traq was seized, he instructed the people to go war with 'Abdullah bin az-Zubair in Makkah. However, when nobody responded to him, al-Hajjaj stood up and said: "O Ameerul- Mu'mineen! I will do it", after which al-Hajjaj told 'Abdul-Malik a story claiming that he had seen him in a dream and so he said: 'O Ameer ul-Mu'mineen! I saw myself take hold of 'Abdullah bin az-Zubair and it was as if I skinned him like an animal; therefore, send me as I will surely kill him! 'He subsequently dispatched him with a dense army comprised of the people of ash-Sham, in addition to sending a treaty guaranteeing protection to the people of Makkah provided that they submitted in obedience to him. "

It is said that al-Hajjaj set out this year during the month of Jumada with a thousand horsemen from ash-Sham. He embarked on the route from al-Traq without passing by al-Madinah, instead stopping at-Ta'if from where he began to dispatch delegations to 'Arafat. At the same time, Ibn az-Zubair sent out horsemen to intercept al-Hajjaj, whose horsemen defeated them. Following this, al-Hajjaj wrote to 'Abdul-Malik seeking his permission to enter the Haram (Holy Sanctuary at Makkah) in order to lay siege to Ibn az-Zubair, stating that his sword had become blunt, his soldiers had grown bored and his general associates had parted from him, for which al-Hajjaj additionally requested that he extend some of his men to him for assistance.

'Abdul-Malik wrote to Tariq bin 'Amr commanding him and his partisans to assume his position alongside al-Hajjaj, as prior to this, Tariq had intended to return to 'Abdul-Malik in al-Madinah. Instead, 'Abdul-Malik instructed him to station himself in Wadi al-Qura with his army from al-Madinah and elsewhere, who together were claimed to number approximately five thousand strong, three thousand of whom were from ash-Sham. Thus, al-Hajjaj set out on his journey from at-Ta'if whereupon he stopped at Bi'r Maimoon and enclosed Ibn az-Zubair inside the mosque.

Upon entering the month of Dhul-Hijjah of this year, al-Hajjaj performed the Hajj Pilgrimage with the people, during which he and his comrades were armed with their weapons while standing on Mount 'Arafat, which was also the case at the other stations of the Pilgrimage. As Ibn az-Zubair was under siege, he was not able to perform the Hajj Pilgrimage this year and so he ritually had animals slaughtered on the Day of Nahr (Sacrifice) as a substitute. It is because of this that many of those were with al-Hajjaj and Tariq bin 'Amr on the Hajj Pilgrimage were unable to circumambulate the House (i. e. the Ka'bah) and instead remained dressed in their Ihram (Hajj garments) without completing the second part of the Pilgrimage rites. This is why al-Hajjaj and his comrades stopped over at a place between al-Hajoon and

Bi'r Maimoon - Truly, to Allah we belong and to Him we shall return.

Ibn Jareer says: 'in this year, 'Abdul-Malik wrote to 'Abdullah bin Khazim, the Ameer of Khurasan inviting him to pledge allegiance to him and further proposing that he divide up Khurasan with him for a period of seven years. Upon receiving the letter, he said to the messenger: 'Was it Abu dh- Dhibban who sent you?By Allah, if you were not just a messenger, I would have killed you already! Nevertheless, I command you to eat this letter of his! 'And so he ate it. 'Abdul-Malik therefore went to Bukair bin Wishah, Ibn Khazim's deputy over Marw (present-day Mary, town in Turkmen S. S. R), to promise him leadership of Khurasan on the provision that he abandon 'Abdullah bin Khazim, which he did. Thus, Ibn Khazim advanced against him in battle, resulting in his own death supposedly at the hands of Wakce' bin 'Umairah with the help of others. It is said that Wakee' sat on his chest while he was barely alive and when he tried to move him off, he was unable to do so. As such, Wakee[1] started saying to him: "O supporters of Duwailah (referring to his brother) ! " Duwailah had previously been killed by Ibn Khazim. At that point, Ibn Khazim spat in Wakee''s face who later said: "I never saw anyone spit as much as he did whilst in that state. " He then severed his head and sent it to 'Abdul-Malik bin Marwan with news of the Muslim victory and triumph. This in turn delighted 'Abdul-Malik whowrote to Bukair bin Wishah confirming his deputyship of Khurasan.

In this year, 'Abdul-Malik seized deputyship of al-Madinah from Ibn az-Zubair and appointed it to Tariq bin 'Amr who he had sent with reinforcements to al-Hajjaj in the battle against Ibn az-Zubair.

A Brief Outline of Ibn Khazim's Life

His name was 'Abdullah bin Khazim bin Asma' as-Sulami, Abu Salih al-Basri, the Ameer of Khurasan who was one of the bravest horsemen and personalities ever mentioned. Shaikh Abul-Hajjaj al-Mizzi maintains in his Tahdheeb that he was a Companion of the Prophet (Peace and Blessings of Allah be upon him) who related narrations that appear in the compilations of Abu Dawood, at-Tirmithi and an-Nasa'i, though they are not ascribed to him by name.

Amongst the Prominent People who Died in this Year:

Al-Ahnaf bin Qais bin Mu'awiyah bin Husain at-Tameemi as-Sa'di, Abu Bahr al-Basri, was a respectable and prestigious devout worshipper who was also well-versed and knowledgable. He was renowned for the analogies and examples he would draw. Muhammad bin Sa'd said about him: "He was trustworthy, he would speak little and he would pray for long periods throughout the night. " Al-Ahnaf bin Qais once said: "Nobody can challenge me except if I were subject to one of three circumstances: If he were on top of me such that I would be forced to acknowledge his strength; if he were underneath me such that I would have to get myself off from him; and if he were like me such that I w ould have to prefer one over the other. ** He also said: "I do not say anything bad about a person who has just left my presence and I have never heard a bad word said against me except that I then bowed my head for having been gotten the better of. "

A man once insulted him verbally and so when he arrived amidst his people who were at a gathering, he stood up and said: "If you have something else to say then say it so that my people can hear you, because they would certainly punish you for it. " Al-Ahnaf died in al-Koofah and Mus'ab bin az-Zubair offered the prayer at his funeral and walked with the procession.
Also among those who died was al-Bara' bin 'Azib bin al-Harith who narrated many Ahadeeth from the Messenger of Allah (Peace and Blessings of Allah be upon him).

'Abeedab as-Salmani al-Qadi, namely, 'Abcedah bin 'Amr, who was also known as Qais bin 'Amr as-Salmani, al-Muradi Abu 'Amr al-Koofi.

Others who Died in this Year include:

'Abdullah bin as-Sa'ib bin Saifi al-Makhzoomi, the Qari’ (one who recites the Qur’an) for the people of Makkah, to whom Companionship and the transmission of narrations is ascribed.

‘Atiyyah bin Busr al-Mazini, to whom Companionship and the transmission of narrations is ascribed, died in al-Madinah.

'Ubaid bin Nadlah, Abu Mu'awiyah, al-Khuza‘i al-Koofi, who was a teacher of Qur'an recitation to the people of al-Koofah.

‘Ubaidullah bin Qais ar-Ruqayyat, al-Qurashi al-‘Amiri, who was a poet died in this year.

'Abdullah bin Hammam, Abu ‘Abdur-Rahman ash-Sha'ir, as-Salooli, a well-known poet of Fus-ha (classical Arabic).

Upon Entering the Seventy-Third Year

As we mentioned earlier, al-Hajjaj led the people in the Hajj Pilgrimage this year, amongst whom was Ibn ‘Umar about whom ‘Abdul-Malik had written to al-Hajjaj, instructing him not to differ with Ibn ‘Umar whilst on the Pilgrimage (as we know from the Saheehain).

This year commenced with the people of ash-Sham laying siege to the people of Makkah during which ai-Hajjaj lit the torches of Makkah to facilitate the siege that lasted until its people left under the protection and in obedience to ‘Abdul-Malik, In the company of al-Hajjaj was a band of people who had approached him from the land of Abysinnia. Thus, they launched their fire cannons and killed scores of people alongside them, whilst al-Hajjaj had five fire canons that he had lit in every direction a means of denying the people access to food and water, which resulted in them drinking from the Zamzam (a holy spring in Makkah). During the turmoil, the Black Stone had been put inside of the Ka'bah, upon which al-Hajjaj shouted to his associates: ‘O people of ash-Sham! To Allah in obedience! "And so they began to attack Ibn az-Zubair who allegedly managed to singlehandedly seize them and chase them out through the Banu Shaibah gateway. However, they made a second attempt against him but, once again, he was able to seize them immediately and on that day he killed a group of them whilst saying: “Take hold of them! I am the son of al-Hawari! "It was said to Ibn az-Zubair: “Will you not speak with them for the sake of reconciliation?" He replied: "By Allah! If they found you inside the Ka'bah, they would still butcher you all! By Allah! I will never seek reconciliation with them! "It is maintained by others that when they launched their fire cannons, it began to thunder and lightning struck so loudly that it drowned out the sound of the canons being shot. The people, approximately ten thousand of them, gradually left under the protection of al-Haj jaj and in doing so abandoned Ibn az-Zubair. In return, Al-Hajjaj provided them with security and as a result considerably diminished the number of ibn az-Zubair's associates, including Hamzah and Khubaib, the two sons of 'Abdullah bin az-Zubair, who sought the protection of al-Hajjaj for themselves.

Under these circumstances, ‘Abdullah bin az-Zubair went to see his mother, Asma’ to consult her on the matter of their betrayal before the people who had left with their children and families. He told her of how all but a few of his supporters had deserted him either out of fear or greed and that the community had shown no patience. He said to her: “Messengers have been sent by the Bani Umayyah tribe proposing that I stop the fight, and they would give me whatever I ask for. Should I just take what 1 desire from this world?’" She answered him: “O son! You know yourself best. If you believe that you are on the right path and fighting for the truth, perservere and be patient in the fight as were your supporters who died for it; in that case, you should not surrender to the Banu Umayyah tribe for the sake of your own neck. But if it is

the world that you desire, I would certainly question what kind of a person you really are, as you would only be wretched and you have ruined yourself as well as those associates of yours who were killed alongside you. Death is in fact better for you than that. ” Pleased by his mother’s opinion, he bent down to kiss her head and said: “By Allah! I only came hoping to hear what you have just said. That is my view exactly. ” He then reaffirmed: “By Allah! I do not desire the world nor do 1 love the life it has to offer and I believe that al-Hajjaj does not call me to him except that he angers Allah through his sinful acts. However, I wanted to know your opinion on the matter and you have only reinforced what I already thought. You see mother, 1 have been murdered on this day, so do not hold onto your grief but instead entrust the affair to Allah, for your son neither succumbed to evil nor dealt in corruption and immorality, nor did he depart from the rule of Allah nor betray an oath nor oppress a Muslim or one bound by a contract. I hope because of that, I have in some way pleased my Lord, the Majestic and Sublime. O Allah! I do not say this in an attempt to expiate myself, as Allah, you know me better than myself and others; however, 1 say this in order to console my mother and to dispel her worries over me! "’At that point his mother said: “I would grieve only if you died for an unjust cause. I look to Allah to provide me with comfort during my mourning period over you if you go before me, and for the same to apply to you if I go before you. So go my son, in order that 1 might see what will become of your affairs. ” So he said: “May Allah reward you with goodness mother and do not neglect your supplication to Allah before or after what is going to happen. ” She then said: “I would ever supplicate for you, for someone who killed for the wrong reasons, just you have killed for the truth! “After that she said: “O Allah! Show mercy throughout the standing, weeping and thirst of the midday heat in al-Madinah and Makkah and make him dutiful to his father and I. O Allah! I entrust him to your will and I am pleased with whatever You decree. Make 'Abdullah bin az-Zubair amongst those who are patient and thankful. ” She then said to Ibn az-Zubair: “Come down to me so that I may bid you farewell”, so he did whereby she kissed and hugged him and then bade him farewell. As she embraced him, she found that he was wearing an iron armour, to which she remarked: “O son! What does one who desires conviction of faith need with an armour?” He replied: “O mother! I wore this purposely to set your mind at rest and appease you heart. ” So she said: “On the contrary, my son! Remove it! “So he took it off and put on the rest of his clothes during which she told him to tuck up his garment, upon which he fastened his lower garment in order to conceal his ‘Awrah (private parts) in the event of him being killed. She then began to remind him of his father, az-Zubair, his grandfather, Abu Bakr as-Siddeeq, his grandmother, Safiyyah bint 'Abd al-Muttalib, and his maternal aunt, ‘A’ishah, the wife of the Messenger of Allah (Peace and Blessings of Allah be upon him) and how he would be returning to them upon his death as a martyr. He then left her presence, which was to be their very last encounter together (may Allah be pleased with them both and with his father and her father). She said to him as he was leaving: “Set out to perform your mission wholeheartedly”, at which point he bid her goodbye while saying (in at-Taweel poetic meter):

“1 am neither on the quest for a prolonged life

Nor do I ascend the stairs fearing death.

Catapults had been fired at him that just skimmed his clothes, though he was not dissuaded by them; rather he continued to fight against his opposition like a fierce lion that amazed the people of ash-Sham and others. Then, on Tuesday night on the 17th Jumadal-Oola of this year, Ibn az-Zubair stayed in his house and spent the entire night in prayer. He then sat with his legs drawn up and wrapped in his garment whilst holding on to his sword, in which position he fell asleep. He later woke up at the time of Fajr (dawn prayer) according to his habit, upon which he said: “Say the call to prayer, O Sa'd. ” The call to prayer was then given at its usual time, at which point Ibn az-Zubair performed ablution and offered two units of superogatory prayer, after which he established the congregational Fajr prayer, therein reciting Soorat Noon word by word. Upon completing the prayer, he then praised and glorified Allah, after which he said to his companions: “1 will not be seen today other than dead, for verily I saw the sky split open in my dreams whereupon I entered into it. By Allah, I have certainly grown tired of this life and exceeded the age of seventy-two, which was my father’s age upon his death. O Allah! I long to meet You so long to meet

me too! ”He then said: “Reveal your faces so that I may look at you”, so they lifted their helmets from their faces whereupon he began to motivate and encourage them to engage in battle with patience and perseverance. He then got up and they embarked towards al-Hajjoon where they encountered hot rocks being launched at them from catapults, one of which hit Ibn az-Zubair in the face causing him to tremble. When he felt the heat of the blood that poured from his face he quoted the words (in at-Taweel poetry):

"Our wounds do not bleed on our backs

But on our feet, blood is dripping.[1]

At that point, Ibn az-Zubair tried to pull back, although he was hit by a fire ball once again but this time it hit him fatally in the back of his head, causing him to fall to the floor on his face and even though he gained consciousness after that, he was unable to stand up. The people then scurried towards him, at which point a man from the people of ash-Sham grabbed hold of him, though Ibn az-Zubair was able to beat him by cutting off his legs as he held himself up by his left elbow. However, the people continued to charge at him with their swords in their masses until they eventually overpowered and killed him (May Allah be pleased with him).

It follows that the people then went to al-Hajjaj and informed him of Ibn az-Zubair’s death, at which point he fell to the ground in prostration {may Allah revile him). He then stood with Tariq bin ‘Amr over Ibn az-Zubair who lay dead on the battlefield, whereupon Tariq said: “No woman has ever given birth to a more intelligent man than him. ” At that, al-Hajjaj said: “You praise a man who put up resistance to obeying the Ameer ul-Mu’mineen?” He said: “Yes. He posed the most difficulty for us because we blockaded him while he neither had a fortress nor trench nor force to take vengeance on us, yet he managed to surpass us in all situations. ” When ‘Abdul-Malik heard of this he agreed with Tariq.

Al-Hajjaj subsequently wrote to 'Abdul-Malik about what had happened and sent him the head of Ibn az-Zubair along with the heads of'Abdullah bin Safwan and 'Umarah bin Hazm. 'Abdul-Malik then ordered them to pass by al-Madinah and prop their heads up on display, following which they should go to ash-Sham and do the same, which they carried out accordingly.

The heads were sent with a man from ai-Azd to ‘Abdul-Malik who paid him five hundred Deenar for his service. He then called for some tongs to be brought to him which he used to pick up the head by the forelock to show his sons who rejoiced at the death of Ibn az-Zubair (may Allah give them what they deserve), after which he ordered al-Hajjaj to take Ibn az-Zubair’s body and crucify him in Thaniyyah Kada’ in al-Hajoon, also known as Munakkasah. It turns out that he was still hanging there when ‘Abdullah bin ‘Umar passed by, which caused him to remark: “May Allah have mercy on you, 0 Abu Khubaib, for by Allah, you observed the prayer and fasted much. ” Then he said: “Is it now not time for this one who has been put up to be brought down?” And so he summoned al-Hajjaj to take him down from the tree and bury him there.

The Biography of Ameerul-MiTmineen, ‘Abdullah bin az-Zubair (May Allah be pleased with him)

His name was ‘Abdullah bin az-Zubair bin al-‘Awwam bin Khuwailid bin Asad bin ‘Abdul-‘Uzza bin Qusayy bin Kilab, whose epithet was Abu Bakr, He was an honourable Companion (Sahabi) who transmitted narrations (Ahadeeth) from the Prophet (Peace and Blessings of Allah be upon him), as well as from his father az-Zubair bin al-‘Awwam, ‘Umar, Uthman and others. The TabPoon (second and third generations following the righteous Companions) narrated traditions on his authority. He participated in the Battle of the Jamal with his father when he w?as a young boy and attended ‘Umar’s sermon in al-Jabiyah, which he then narrated in its entirety to others w ho were absent.

It is verified on the authority of Hisham from his father who narrated it from Asma’ that she left Makkah

as an Emigrant while she was still pregnant with ‘Abdullah, and gave birth to him in Quba’ as soon as they had entered al-Madinah. She then took him to the Messenger of Allah (Peace and Blessings of Allah be upon him) who put his blessed saliva in his mouth, named him ‘Abdullah and then supplicated to Allah for him. The Muslims rejoiced greatly at his birth, especially since the Jews had claimed that they had performed magic on the Muslims so that no child would be born to the Muslims in al-Madinah, Hence, when Ibn az-Zubair was born, the Muslims exclaimed Takbeer (saying Allahu Akbar; the exaltation ‘Allah is the Greatest! ’).

Salim bin ‘Abdullah bin ‘Urwah narrated from his father that the Messenger of Allah (Peace and Blessings of Allah be upon him) had spoken of adolescents who had reached the prime of their lives, amongst whom was ‘Abdullah bin Ja‘far, ‘Abdullah bin az-Zubair and ‘Umar bin Abu Salamah. It was said; “O Messenger of Allah (Peace and Blessings of Allah be upon him) ! If you acknowledge their leadership then bestow' your blessings on them so that they wall be remembered. ” They were brought to the Messenger of Allah (Peace and Blessings of Allah be upon him) and ‘Abdullah bin az-Zubair came rushing towards him, at which the Messenger of Allah (Peace and Blessings of Allah be upon him) smiled and said: “You are certainly your father’s son”, upon which he acknowledged his leadership.

It has incorrectly been narrated that Ibn az-Zubair drank the blood of the Prophet (Peace and Blessings of Allah be upon him) according to the claim that after the Prophet (Peace and Blessings of Allah be upon him) had performed cupping in a basin, he then gave it to Ibn az-Zubair to pour aw'ay but instead he drank from it. The Prophet (Peace and Blessings of Allah be upon him) then supposedly said to him: “The Fire will never touch you. Woe unto you and woe unto the people from you. " In another narration he said to him: “O ‘Abdullah! Take this blood and pour it away where nobody can see it” and so after he had taken the blood from him, he drank it. When he returned, the Prophet (Peace and Blessings of Allah be upon him) said to him: “What did you do with the blood?” He replied: “I drank it so that I might increase in knowledge and faith and so that 1 might have something from the body of the Messenger of Allah (Peace and Blessings of Allah be upon him) in my body, which is made from the earth. ” At this, hesaid: “Tell the people that the Fire w ill never touch you. Woe unto you and woe unto the people from you! ”

Ibn al-Munkadir is reported to have said: “If you saw Ibn az-Zubayr praying, it was like seeing the branches of a tree moving with the wind with fireballs landing here and there. ” Sufyan said: “It was if he did not care about anything other than his prayer. ”

When Ibn ‘Abbas wais asked about Ibn az-Zubair, he said : “He was a reciter of Allah’s Book, an adherent of the Prophet’s Sunnah, devoted to Allah, fasting out of fear of Him, the son of thedisciple of the Prophet (Peace and Blessings of Allah be upon him) whose mother w'as the daughter of as-Siddeeq and maternal aunt was ‘A’ishah, the wife of Allah’s beloved (Peace and Blessings of Allah be upon him). He was not ignorant of the truth except for what Allah had blinded him from seeing.
His body was slim though not particulary tall and he bore the mark of prostration between his eyebrows. He would engage in worship with great effort, passion and diligence and he would fast and stand in prayer until it affected his pride. He had a noble and we 11-respected personality and his beard was especially faint, in fact, he did not have much facial hair at all.

‘Abdullah bin az-Zubair had been one of those who rebelled against ‘Uthman on the day of ad-Dar, on the occasion of which he was inflicted with nineteen different injuries. He proceeded on foot on the day of the Jamal whereby he was once again inflicted with nineteen injuries and it was on that day that he and Malik bin al-Harith bin al-Ashtar engaged in battle against one another. Thus upon encountering each other, al-Ashtar wrestled Ibn az-Zubair to the ground, although he was unable to get back up as Ibn az- Zubair clasped him in his arms and began to shout:

“You kill me and Malik; kill Malik with me!”

Once they let go of each other, it is said that Ibn az-Zubair, who had already suffered some forty-odd injuries on that day, then killed Ibn al-Ashtar while barely alive himself It is also said that ‘A’ishah gave ten thousand Dirhams to the person who delivered her the good news that Ibn az-Zubair had not been killed and she fell to the floor in prostration and gave thanks to Allah. In fact, ‘A’ishah loved Ibn az-Zubair dearly, as he was her nephew who was particulary beloved to her. It is narrated by ‘Urwah that ‘A’ishah never loved anyone after the Messenger of Allah (Peace and Blessings of Allah be upon him) and Abu Bakr like Ibn az-Zubair. He said: “I never saw my father and ‘A’ishah supplicate for anyone else like the way they supplicated for Ibn az-Zubair. ”

AI-‘Asma‘i said: “When Ibn az-Zubair entered upon Mifawiyah, he saw Mu‘awiyah summon a young boy to him and then slap him across the head so hard that it made him fall down in a faint. Once the boy had regained consciousness, Ibn az-Zubair said to him: "Come close to me”, so he did, He then said to him: “Slap Mu‘awiyah back. ” He said: “I cannot. ” So he asked: “And why is that?” He replied: “Because he is my father”, at which point Ibn az-Zubair lifted his hand and slapped him so hard that he spun round in a full circle. At this, Mifawiyah said: “You do this to a boy who has not committed any crime?” He said: “By Allah! He knows the difference between what will harm him and what will benefit him and so I only wanted to refine his manners. ”

Ibn az-Zubair’s period of leadership began in the sixty-fourth year during which he spent the whole year performing the Hajj Pilgrimage with the people. The Ka‘bah was rebuilt during his rule in accordance with the instructions of the Messenger of Allah (Peace and Blessings of Allah be upon him) and in keeping with its original structure as we know from ‘A’ishah, Ummul-Mu’mineen. He additionally draped it in silk, while previously it had been covered with a leather cover.

Ibn az-Zubair was a knowledgable, esteemed and honoured believer and servant of Allah who would perform prayers and fast with great humility and sincerity. He was also a particularly diplomatic person and had a staunchly political bent of mind. Ahmad states that ‘Uthman bin ‘Affan is reported to have said that when he was besieged, ‘Abdullah bin az-Zubair said to him: “If I had nobility behind me I would have prepared them for you. Are you able to move to Makkah and have whoever desires to come to you to go to you there?” So ‘Uthman replied: “No. Indeed, I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: ‘A chieftan from the Quraish in Makkah whose name is ‘Abdullah will abandon his faith; it is as if he carries the sins of all people.

Muslim bin al-Hajjaj narrates in his Saheehthat Abu Nawfal said: “I saw ‘Abdullah bin Az-Zubair (hanging) on the road to al-Madinah while the Quraish and the people were passing him by. ‘Abdullah bin ‘Umar was one of those who passed him, whereupon he stopped and said: ‘Peace be upon you, Abu Khubaib! Peace be upon you, Abu Khubaib! Peace be upon you, Abu Khubaib! By Allah, I told you not to do this! By Allah, I told you not to do this! By Allah, I told you not to do this! By Allah, as far as I know, you were devoted to fasting and praying, and you upheld the ties of kinship. By Allah, a nation of which you are the worst is a good nation’. When al-Hajjaj heard of ‘Abdullah bin ‘Umar stopping there and saying that, he sent a message for Ibn az-Zubair’s body to be removed from the tree and thrown into the graveyard of the Jews. After that he sent for Ibn az-Zubair’s mother, Asma’ bint Abu Bakr, to go to him but she outright refused. The messenger therefore said to her again: ‘Either you will come or I shall send someone to you who will drag you by your hair’. However, she refused and said: ‘By Allah, I will not come until you do that. [!] When al-Hajjaj was informed about this, he immediately said: ‘Bring me my shoes! ’He then put on his shoes and set out, puffed up with pride, until he entered upon her and said: ‘What do you think about what I did to the enemy of Allah?’She said: ‘I think that you ruined his life in this world, but he has ruined your life in the Hereafter. I heard that you said to him: ‘O son of Dhatun-Nitaqain (the woman with the two girdles) \ By Allah, as for the woman with two girdles, she used one of them to hang the food of the Messenger of Allah (Peace and Blessings of Allah be upon him) and Abu Bakr out of the reach of wild animals, and the other was the girdle that no woman can do without. The

Messenger of Allah (Peace and Blessings of Allah be upon him), told us: ‘Among Thaqeef there will be a liar and a great slaughterer’. As for the liar, we have seen him, and as for the great slaughterer, I do not think that it is anyone but you’. Al-Hajjaj then got up and left her without commenting. ”

It is a well-known that Ibn az-Zubair’s death took place in the seventy-third year on Tuesday, 14th Jumadal-Oola, while others have claimed that it was more likely towards the end of this month. Malik and others, on the other hand, maintain that his death occurred at the end of the seventy-second year; the first opinion, however, is the most correct and common one. He received the pledge of allegiance on the 7th of Rajab in the sixty-fourth year. He was bom in the first year of the Hijrah, while others maintain it was in the month of Shawwal of the second year of the Hijrah. He died having exceeded the age of seventy - and Allah, the Sublime, knows best.

It is narrated that his mother said to al-Hajjaj: “Is it now not time for the one who has been hanging to be taken down?” Al-Hajjaj replied: “Your son is a hypocrite. ” So she said: “By Allah! He was not a hypocrite! In fact, he used to be devoted to prayer and fasting! ”At this, he yelled: “Go away old woman! You are senile anyway! ’’She therefore responded: “By Allah! I am not senile, for I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say: ‘Amongst the Thaqeef there will be a liar and a great slaughterer’. As for the liar, we have seen him, and as for the great slaughterer, 1 do not think that it is anyone but you. ”

Prominent People Killed Alongside Ibn az-Zubair in Makkah during the Seventy-Third Year

‘Abdullah bin Safwan bin Umayyah bin Khalaf al-Jumahi who had reached the age of maturity during the lifetime of the Prophet (Peace and Blessings of Allah be upon him) and narrated traditions on the authority of ‘Umar and a group of the Companions (Sahabah). He later transmitted these to some of the Tabfeen (second and third generations following the Companions).

‘Abdullah bin Mutee‘ bin al-Aswad bin Harithah al-Qurashi al-‘Adawi al-Madani who was born during the lifetime of the Prophet (Peace and Blessings of Allah be upon him) who put his blessed saliva in his mouth and supplicated for blessings upon him. It is narrated by his father that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “No man of Quraish is to be captured and killed after this day [the conquest of Makkah] until the Day of Resurrection. ”

‘Awf bin Malik (May Allah be pleased with him) whose full name was ‘Awf bin Malik bin Abu ‘Awf al-Ashja‘i al-Ghatafani, the honourable Companion who participated in Mu’tah with Khalid bin al-Walced and other former leaders and who also witnessed the conquest of Makkah.

Asma’ bint Abu Bakr as-Siddeeq, the mother of ‘Abdullah bin az-Zubair, who was also known as Dhatun-Nitaqain [the woman wearing two girdles].

Ibn Jareer says: “During this year, which is the seventy-third year, ‘Abdul-Malik dismissed Khalid bin ‘Abdullah from al-Basrah in order to extend the domain of his brother Bishr bin Marwan with that of al-Koofah, who then travelled to al-Koofah where he appointed ‘Amr bin Huraith as his successor.

Also during this year

Muhammad bin Marwan undertook a summer military expedition and defeated ar-Room (the Romans).

It is believed that this was the year in which ‘Uthman bin Waleed carried out a military expedition within Armeeniyyah (Armenian territority) with an army of four thousand men against the army of ar-Room (the

Romans), which it is claimed numbered some sixty-thousand men. Nevertheless, the Muslims were able to defeat them and caused them to suffer a significantly high death toll.

Others Not Yet Mentioned Who Also Died in this Year

‘Abdullah bin Sa‘d bin Khaithamah al-Ansari to whom companionship has been ascribed and who participated in al-Yarmook. He was known for his devotion to prayer and for participating in numerous raids and military campaigns.

‘Abdullah bin Abu Hadrad al-Aslami Abu Muhammad to whom companionship and the transmission of narrations has been ascribed and who died in al-Madinah.

Malik bin Misma* bin Ghassan al-Basri who would exert great effort in acts of worship and was known for his asceticism.

Thabit bin ad-Dahhak al-Ansari to whom companionship and the transmission of narrations is ascribed and who died in al-Madinah. He was also known as Abu Zaid al-Ashhali and was one of the people who pledged their allegiance under the tree. Yahya bin Abu Katheer says: “Abu Qilabah informed me that Thabit bin ad-Dahhak informed him that he pledged allegiance to the Messenger of Allah (Peace and Blessings of Allah be upon him) under the tree and that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: ‘Whoever accuses a believer of disbelief then it is as if he killed him. ”

Zainab bint Abu Salamah al-Makhzoomiyyah who was the step-daughter of the Prophet (Peace and Blessings of Allah be upon him) and whose mother gave birth to her in Abysinnia. The transmission of narrations and companionship has been ascribed to her.

Tawbah bin al-Humayyir, also known as Majnoon Layla (Layla’s fanatic).

Upon Entering the Seventy-Fourth Year

During this year, ‘Abdul-Malik dismissed Tariq bin ‘Amr from his post in al-Madinah and instead extended it to al-Hajjaj bin Yoosuf ath-Thaqafi. He then moved and resided there for a month, after which he left for Makkah in order to perform ‘Umrah and then returned to al-Madinah in the month of Safar where he then stayed for a period of three months. It was during this time that he constructed a mosque in Banu Salimah, which has retained that name until today. It is said that also during this period, al-Hajjaj rebuked and blamed Jabir and Sahl bin Sa‘d during a sermon in which he addressed them both harshly and cruelly (may Allah revile him) for not proving victorious over ‘Uthman bin ‘Affan. He also allegedly appointed Abu Idrecs al-Khawlani as the district judge of Yemen -- Allah knows best,

lbn Jareer says: “It was during this year that al-Hajjaj demolished the Ka‘bah that had been built by Ibn az-Zubair in accordance with the original building. ” Al-Hajjaj did not destroy the entire building of the Ka‘bah but he did demoilish its northern wall so severely that it caused the Black Stone to fall out. He then covered the hole and put the Black Stone inside the Ka‘bah without showing any special treatment to the Stone whatsoever. The other three walls remained as they were and so did the eastern and western doors that had been fixed into the ground as we see even today. However, he completely blocked the eastern door and changed the lower western door so that it was raised as it had been during the days of Ignorance, since neither al-Hajjaj nor ‘Abdul-Malik bin Marwan had received the Prophetic knowledge that Ibn az-Zubair had been imparted by his maternal aunt, Ummul-Mu’mineen, ‘A’ishah, the daughter of as-Siddeeq (May Allah be pleased with them).

‘A’ishah narrated that the Messenger of Allah (Peace and Blessings of Allah be upon him) said to her: “O

‘A’ishah! Were your people not close to Jahiliyyah (the Period of ignorance), I would have had the Ka‘bah demolished and I would have included in it the portion which had been left out. I would have made it at a level with the ground and made two doors for it: one towards the east and the other towards the west, as by doing this it would have been built on the foundations laid by (the Prophet) Ibraheem (Abraham). ” Since Ibn az-Zubair had reconstructed the Ka’bah in keeping with this, when ‘Abdul-Malik later heard this Hadeeth, he uttered: “We wish we had left it alone and it would have been that way. ”

In this year, al-Muhallab bin Abu Sufrah was assigned to the al-Azariqah war whereby ‘Abdul-Malik instructed his brother, Bishr bin Marwan, to prepare an army for al-Muhallab comprised of the people of al-Basrah and al-Koofah to advance against the Khawarij of al-Azariqah.

Also in this year, ‘Abdul-Malik dismissed Bukair bin Wishah at-Tamecmi from his office in Khurasan and instead appointed Umayyah bin ‘Abdul-Malik bin Khalid bin Aseed al-Qurashiin order to win the backing of the people.

Remembering Some of the Prominent People who Died in this Year

Raff bin Khadeej bin Raff al-Ansari, an honourable Companion (Sahabi), who participated in the Battle of Uhud and the events following it.

Abu Sa‘eed al-Khudri, Sa‘d bin Malik bin Sinan al-Ansari al-Khazraji, was an honourable Companion (Sahabi) and one of the jurists among their midst. He was considered too young to participate in Uhud, though he later became the first to participate in the Battle of Khandaq (the Trench), whereafter he participated in twelve military campaigns alongside the Messenger of Allah (Peace and Blessings of Allah be upon him). He also narrated many Ahadeeth.

At-Tabari reportsthat Abu Sa‘eed al-Khudri said: “I said: ‘O Messenger of Allah (Peace and Blessings of Allah be upon him) ! Which people were afflicted with the biggest tests?’So he said: ‘The Prophets’. I said; ‘Then who?’He said: ‘The righteous, some of whom were tested with poverty until they could not find anything other than a cloak to put around themselves; one of them became lice-infested to the point that he could not get rid of them;and one of them rejoiced at a calamity as one of you rejoices at prosperity. ”

‘Abdullah bin ‘Umar bin al-Khattab, al-Qurashi al-‘Adawi, Abu ‘Abdur-Rahman, the Makkan and later the Madinan

He embraced Islam early on with his father before he reached the age of puberty and he emigrated with him when he was just ten years of age. He was considered too young to participate in the Battle of Uhud, however, he later qualified to take part in the Battle of the Trench at the age of just fifteen, whereafter he participated in the events following it. He was the full brother of Hafsah bint ‘Umar, Ummul-Mu’mineen, whose mother was Zainab bint Maz‘oon, the sister of ‘Uthman bin Maz'oon.

‘Abdullah bin ‘Umar was a quarter of the size of most men due to a disorder he suffered between his shoulders. His body was yellowish in colour and he would frequently dye his mustache. He would perfom ablution before every prayer during which he would even put the water in his eyes. ‘Uthman requested his services as a judge, although he refused in the same manner that his father had done before him. He participated in al-Yarmook, al-Qadisiyyah, Jaloola’ and the events that happened in Persia in between them. He also witnessed the conquest of Egypt.

He owned a slave-girl whom he used to love dearly and so he freed and married her to his slave, Naff, as Allah, the Sublime, says (what means):

“By no means shall you attain Birr (righteousness; Allah s reward) unless you spend (in Allah's Cause) of that which you love. ” *[Aal 'Imran. 5:92]*

Likewise, he had bought a sturdy camel that pleased him every time he rode it and so one day he said: “O Naff! Give this camel away in charity”, whereafter lbn Ja‘far offered an-Naff ten thousand Dirhams for it but he refused to take the money. Therefore, it was said to him: “What do you want in order to sell it?” So an-Nafi ‘ said: “I want what is better than that. It can go for free for the sake of Allah! ”

It is verified in the Saheehon the authority of Hafsah that the Prophet (Peace and Blessings of Allah be upon him) said: “Verily, ‘Abdullah would be a good man if he were to spend the night observing prayer” and so since then, ‘Abdullah would offer prayer throughout the night.

Ibn Mas'ood says: “Among the youth of the Quraish who would disdain worldly luxuries the most was lbn ‘Umar. ” Jabir says: “There was not a single one of us who was not inclined towards the world and vice-versa except for Ibn ‘Umar. ” Sa‘eed bin al-Musayyab says: “On the day that Ibn ‘Umar died, nobody wanted anything more than to meet Allah as he would do. ” Az-Zuhri says: “His opinion could not be matched given that he lived for sixty years after the time of the Prophet (Peace and Blessings of Allah be upon him), meaning that he witnessed everything pertaining to the affairs of the Prophet (Peace and Blessings of Allah be upon him) as well as those of his Companions (May Allah be pleased with them). ”

Malik says: “lbn ‘Umar reached the age of eighty-six. He started to issue legal opinions from the age of sixty whereby people would travel from all over the world to ask his opinion. ” Al-Waqidi and others say: “Ibn ‘Umar died at the age of seventy-four", whilst az-Zubair bin Bukair and others maintain that he died aged seventy-three; the first opinion, however, is the most correct one - Allah knows best.

It is said that Marwan said to Ibn ‘Umar: “Are you not leaving for ash-Sham?” To which he replied: “And what will I do with the people of al-'Iraq?” So he said: “Make them fight against the people of ash-Sham. ” He said: “I would not be happy if I were the king of the earth and all the people were to pledge allegiance to me if even a single person were killed amongst them. ”

He died in Makkah, aged eighty-four, after the people had left upon performing the Ilajj Pilgrimage at the end of the year. He was buried in Muhassab and he was the last Sahabi to die in Makkah.

Abu Juhaifah says: “Wahb bin ‘Abdullah as-Smva’i was a Sahabi who saw the Prophet (Peace and

Blessings of Allah be upon him) but who died before he reached the age of puberty; nevertheless, he narrated a number of Ahadeeth. ”

Salamah bin al-Akwa‘ bin [l]Amr bin Sinan al-Ansari who was one of those who pledged allegiance under the tree, as well as a horseman and scholar among the Sahabah.

Malik bin Abu ‘Amir, al-Asbahi al-Madani, the grandfather of Imam Malik bin Anas.

Abu ‘Abdur-Rahman as-Sulami who taught recitation to the people of al-Koofah.

Abu Mu‘rid al-Asadi, whose real name was Mugheerah bin ‘Abdullah al-Koofi, was born during the lifetime of the Prophet (Peace and Blessings of Allah be upon him). He visited ‘Abdul-Malik bin Marwan and presented him with a poem that eulogised and praised him, and he was renowned for his poetic talents.

Bishr bin Marwan al-Umawi, the brother of ‘Abdul-Malik bin Marwan, who was appointed by his brother as the leader of the people of al-‘lraq.

Upon Entering the Seventy-Fifth Year

Muhammad bin Marwan, the brother of ‘Abdul-Malik bin Marwan and the father of Marwan al-Hunar, invaded ar-Room after having departed from Mar‘ash in this year.

‘Abdul-Malik appointed deputyship of al-Madinah to Yahya bin al-Hakam bin Abul-‘As, his paternal uncle, after having dismissed al-Hajjaj.

‘Abdul-Malik appointed al-Hajjaj bin Yoosuf ath-Thaqafi as the deputy of al-‘Iraq in al-Basrah, al-Koofah and their affiliated districts after the death of his brother, Bishr bin Marwan. ‘Abdul-Malik believed that the people of al-‘Iraq could not be controlled by anyone other al-Hajjaj due to his rigidity, compelling nature and astuteness. Thus, he wrote to him while he was in al-Madinah concerning the leadership of al-lraq whereafter he travelled from al-Madinah to al-Traq with twelve others who then entered al-Koofah in secret, mounted on camelback. He then stopped at a place near al-Koofah in order to bathe, dye his hair and put on his clothes, after which he then took up his sword, put a fresh shawl around his shoulders and made his way to the Darul-‘Jmarah (official headquarters) where he stayed. This took place on a Friday after the Mua’dh-dhin (caller to prayer) had made the call for the congregational Jumu‘ah (Friday) prayer. He then came out to the people without them knowing and ascended the pulpit where he sat and remained silent for a long time.

Confused by what they saw, the people began to stop and stare at him whilst they dropped to their knees in order to pick up stones to throw at him, as they had done to the previous official sent to them. However, when he sat there in silence, the people were startled and therefore became curious to listen to what he had to say. Eventually, he began by saying: “O people of al-Traq! O people of dissension and discord! 0 people of hypocrisy and ill-manners! By Allah, your affairs were certainly of interest to me before I came to you and so I invoked Allah to try you with me and He granted my request. Yesterday, I managed to lose my whip that I would have used to discipline you, but this has taken its place instead" — and he pointed to his sword. He continued, saying: “By Allah! 1 will draw' it on you until your women fall on their rears and I will do to you whatever I see fit. ” As they listened to his speech, the stones started to fall from their hands.

It is also said that he entered al-Koofah at noon while the people were unaware during the month of Ramadan of this year. He wore a red turban wrapped around his face, went to the mosque, climbed the pulpit and said: “I demand the people’s attention! ”At that point, the people and his associates amongst the

Khawarij suspected him and so they began to grow anxious until once the people had gathered around him, he stood up and unveiled his face while saying:

"I'm the son of a popular figure with great reputation

When I take off the turban you will come to know, "

He then said: "By Allah, I will undertake a campaign against evil and deal with it face to face! Verily, I see heads that have grown ripe and their time has come to be plucked, and I see tears of blood streaming between the turbans and beards:

This is the time of intensity; so camels, he strong!

Camels are engulfed by night and guided by a dominant leader.

1 am not a shepherd of camels or goats.

Nor am 1 a butcher of a plate of meat.

Darkness descends to uncover bravery,

And astuteness in finding its way thought the desert,

As an emigrant, not as an "Arab desert nomad. "

He then said: "O people of al-'Iraq! I do not intend to overburden you nor am 1 filled with hate; however, I have left intelligence and reason behind me and entered into the wild. Verily, the Ameerul-Mu'mineen, 'Abdul-Malik bin Marwan, prepared the quivers to his arrows, stick by stick, after which he placed me in charge of them. Sure enough, I will shoot them in your direction and use them to beat you as long as you continue to live in the valley of mayhem and discord, practice the ways of error and sin, and choose to renew your deviation. By Allah! I am not prepared for anything other than to fulfil my obligation, nor will I fall short of it, so beware of me, these people and idle talk. By Allah! You will follow the right path or else I will assign physical labour for every man amongst you! "He then went on to say: "Whoever is found - other than the three who have been sent by al-Muhallab (referring to those who had turned back from him after hearing about the death of Bishr bin Marwan, as we previously mentioned) - his blood will be spilt and his wealth will be seized. " He then left the Minbar, entered his house and did not say anything else after that.

Al-Hajjaj is also reported to have said in this speech of his;

"Allah gives us an example regarding the distortion of the truth in His saying (what means): "A township (Makkah), that dwelt secure and content, its provisions coming to it in abundance from every place, but (its people) denied the Favours of Allah (with ungratefulness). So Allah made it taste extreme hunger (famine) and fear because of that (evil, i. e. denying the Prophet Muhammad (Peace and Blessings of Allah be upon him)) which they used to do. " [an-Nahl, 16:112]

You are like those people, so straighten your rows and establish the prayer, otherwise by Allah, 1 will make you taste humiliation until you come to understand and I will beat you with thorny branches until you are set straight. 1 swear to Allah! Devote yourselves to justice and equity and steer clear of false rumours, or saying that so and so told me this news or that news, or else I will carve you up into pieces with my sword so that you leave your women as widows and your children as orphans to prevent you from doing it again, " And he went on giving a long and cumbersome speech full of threats and promises of dire actions.

During this year, the people ambushed al-Hajjaj in al-Basrah when he left al-Koofah following the murder of ‘Umair bin Dabi’. Thus, he stood before the people of al-Basrah and addressed them in the same aggressive and harsh manner that he had addressed the people of al-Koofah. A man, supposedly by the name of 'As from the Banu Yashkur tribe, then approached him and said: "I have been afflicted with a hernia and because of that Bishr bin Marwan excused me and commissioned that 1 should be granted my maintenance from the Baitul-Mal {Public Treasury). ” Upon hearing the man’s claim, however, al-Hajjaj refused to accommodate it and instead sentenced him to death, and so he was killed.

Due to this incident, the people of al-Basrah grew so scared of him that they left the city and assembled at the Ramahurmuza arch with ‘Abdullah bin al-Jarood as their head. Soon after, in the month of Sha'ban of this year, al-Hajjaj pursued themalong with an army of commanders from the major cities. There, they fought a severe battle against each other during which their commander, ‘Abdullah bin al-Jarood, was slain along with the chiefs of the tribes who had been with him. Orders were issued for their heads to be severed and displayed above the Ramahurmuza bridge and later to be sent to al-Muhallab to serve as confirmation of his strengthened position and the undermining of the Khawarij. Al-Hajjaj subsequently sent a message to al-Muhallab and ‘Abdur-Rahman bin Mikhnaf ordering them to set up resistance to the al-Azariqah and so they set out with their supporters towards the Khawarij who they successfully chased out of Ramahurmuza with hardly any fighting. Hence, the Khawarij fled to the land of Kazaroon within the Saboor district. Al-Muhallab’s men persistently followed them in their tracks to encounter them later during the last ten days of Ramadan.

When it was night, the Khawarij devised a plan of action against al-Muhallab but they soon discovered to their disadvantage that he had built a trench surrounding his military base. For this reason they pursued ‘Abdur-Rahman bin Mikhnaf who had taken no precaution despite al-Muhallab’s instruction to him to build a trench around himself, which he obviously failed to do. As a result, they launched their attack on him and fought throughout the night, until the outcome was in favour the Khawarij who managed to kill ‘Abdur-Rahman bin Mikhnaf and crush a division of his army.

Ibn Jareer says: “During this year, the operations of Salih binMusarrih, a member of the Banu Imru’ul-Qais tribe, stirred in motion. ” It is said that he was the first person to depart from as-Sufriyyah due to having been with those people who had performed the Hajj Pilgrimage that year, amongst whom was Shabeeb bin Yazeed and other heads of the Khawarij. After the Ameerul-Mu’mineen, ‘Abdul-Malik bin Marwan, had completed his Hajj Pilgrimage, he learnt that Shabeeb had tried to assassinate him and so upon his return, he wrote to al-Hajjaj instructing him to round them all up.

Salih bin Musarrih has already entered al-Koofah and settled there, besides acquiring a group of followers from the people of Dara and al-Mawsil whom they trusted and turned to religiously. He would teach them the Qur'an, issue legal judgements, narrate stories and spend a lot of time in worship. Before narrating his stories, he would customarily praise and glorify Allah, invoke blessings upon the Prophet (Peace and Blessings of Allah be upon him), and further advocate asceticism in the world and a longing for the Hereafter. He would also remind the people to remember death, invoke mercy on the Shaikhain, Abu Bakr and ‘Umar, who he would speak of favourably. However, after that he would mention 'Uthman bin ‘Affan (May Allah be pleased with him) and would insult and defame him, while ascribing things to him as those people who had left the cities had done. After that, he would encourage his associates to set out with the Khawarij with the aim of enjoining good and prohibiting evil and to refute what ‘Uthman had propagated and spread amongst the people, for which he considered death an insignificant price to pay and belittled the world and its affairs. These motives provided considerable appeal to a large number of his followers.

Shabeeb bin Yazeed al-Harithi wrote to him, since he had been waiting a long time to make his move and had by this time grown extremenly anxious. Shabeeb advanced towards Salih who was stationed in Dara where they had arranged to meet, and it was there that they disputed and argued until they eventually

concurred that they would set out at the beginning of the month of Safar the following year (i. e. the seventy-sixth year). Shabeeb advanced towards Salih w ith his brother Musad, al-Muhallal and al-Fadl bin ‘Amir and stationed approximately one hundred and ten of his valiant soldiers in Dara. When the time came, they leapt onto their steeds and raced towards Muhammad bin Marwan, which we shall come to recount as we cover the events of the next year, by the Will of Allah.

Those who Died in this Year According to Abu Mushir and Abu ‘Ubaid:

AI Trbad bin Sariyah as-Sulami Abu Najeeh, the honourable Sahabi who live in Hims (ancient Emesa, city in central Syria). He submitted to Islam early on along with ‘Amr bin ‘Abasah (May Allah be pleased with them) and was one of the nine Bakka'ecn (Weepers) whose names we mentioned earlier, who were spoken about in the Qur’an in the words of Allah (which mean):

> *“Nor (is there blame) on those who came to you to he provided with mounts, when you said: 'I can find no mounts for you \ they turned back with their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad).* ” *[at-Tawbah, 10:92]*

He narrated the Hadeeth: “One day, the Messenger of Allah (Peace and Blessings of Allah be upon him) stood up and delivered a deeply moving speech to us that melted our hearts and caused our eyes to overflow with tears. It was said to him: ‘O Messenger of Allah (Peace and Blessings of Allah be upon him) ! You have delivered a speech of farewell, so enjoin something upon us. ' He said: ‘I urge you to fear Allah, and to listen and obey, even if (your leader) is an Abyssinian slave. After I am gone, you will see great conflict. I urge you to adhere to my Sunnah and the path of the Rightly-Guided Caliphs, to hold fast to it, and to be wary of newly invented matters, for every innovation is a deviation. (Ahmadand Ahius-Sunnahas authenticated by at-Tirmidhi and others)

Abu Tha’labah al-Khusham, the honourable Sahabi, who witnessed the Bai'at ar-Ridhwan, participated in the campaign of Hunain and was amongst those who went to ash-Sham and disembarked in Dara, west of Damascus, in the direction of the Qiblah (towards the Ka‘bah in Makkah), while it has also been suggested that it was in Bilat, a town in western Damascus, died in this year - Allah knows best.

Al-Aswad bin Yazeed, the companion of Ibn Mas‘ood and the same al-Aswad bin Yazeed an-Nakha‘i who we mentioned was a senior Tabfee (belonging to the second and third generations of righteous followers), also died in this year. He was a distinguished figure among Ibn Mas‘ood’s associates and an eminent person amidst the people of ai-Koofah. He would spend his days fasting and show great reverence for this act of worship.

Humran bin Aban, the servant of ‘Uthman bin ‘Affan who he bought as a captive of ‘Ain ut-Tamr and who would address the people on his behalf, died in this year - and Allah, the Sublime, knows best.

Upon Entering the Seventy-Sixth Year

The first event to take place at the beginning of this year on a Wednesday night during the month of Safar was the meeting of Salih bin Musarrih, the Ameer of as-Sufriyyah, with Shabeeb bin Yazeed, a determined and zealous member of the Khawarij. During that meeting, Salih stood before them commanding them to have Taqwa (fear; obedience) in Allah, urging them to carry out Jihad (fighting for Allah’s cause) and instructing them to not fight against anyone without first inviting them to join them. Afterwards, they turned their attention to the riding animals of Muhammad bin Marwan, the deputy of al-Jazeerah as appointed by his brother, Abdul-Malik, and rode off with them until they reached the land of Dara where they stayed for thirteen nights after having fortified their position against the people of Dara, Naseebeen and Sinjar. Muhammad bin Marwan, the deputy of al-Jazeerah, subsequently dispatched five-

hundred horsemen headed by ‘Adiyy bin ‘Umairah against them, followed by another five hundred later on. Accordingly, these one thousand men embarked on their journey from Harran towards the Khawarij.

However, it is said that anyone who saw them would have thought they were being driven to their deaths from the way they were proceeding and carrying themselves. This was because the reputation of the Khawarij had preceded them so much so that the opposition had heard about their might and the severity of their motives. It was not long before they encountered the Khawarij who crushed them after having fought a horrific and gruesome battle. Their military equipment and weapons were appropriated and the remnants of their army returned to Muhammad bin Marwan, who was infuriated by this act. He sent out another one thousand five-hundred men under the command of al-Harith bin Ja‘wanah and a further one thousand with Khalid bin Jaz’, to whom he said: “Whichever one of you is the first to reach them, then let him be the Ameer of the people. ”

Accordingly, both detachments set out with the backing of three thousand combatants against the Khawarij who were down to one hundred and ten men. Once they had arrived at their destination, Salih faced Khalid bin Jaz' across a partition of people whilst Shabeeb faced al-Harith bin Ja‘wanah amidst the rest of the army. A fierce battle broke out between them that continued through the entire night. When evening fell, both sides abstained from fighting as approximately seventy of the Khawarij had been killed and around thirty of Ibn Marwan’s associates had fallen. The Khawarij were eventually put to flight that night, following which they left al-Jazeerah and set out towards the land of al-Mawsil, passing through ad-Daskarah (a town situated between Baghdad and Wasit) on their way. While they were there, al-Hajjaj dispatched three thousand soldiers under the commadership of al-Harith bin ‘Umairah against them. In the meantime, Salih stayed in the land of al-Mawsil with no more than ninety men. The two sides clashed in battle, prior to which Salih had formed his comrades into three separate units such that he joined one of them, Shabeeb joined the unit to his right and Suwaid bin Sulaiman joined the one to his left. On the opposite side, al-Harith bin ‘Umairah undertook his campaign with Abur-Rawwagh ash-Shakiri assigned to the head of his right wing and az-Zubair bin al-Arwah at-Tameemi to the head of his left wing.

The Khawarij put up an impressive fight despite their size and number, whereby as Suwaid bin Sulaiman’s unit became exposed, Salih bin Musarrih succeeded in killing their commander. As Shabeeb was thrown to ground from his horse amidst the fighting, the remaining Khawarij (numbering seventy or so) ran to his rescue and swept him away into a nearby fortress, while al-Harith bin ‘Umairah swiftly managed to blockade them inside. Immediately after that, hecommanded his associates to set the door on fire, which they did, and then he and his army returned to their military base and waited for it to burn down so that they could vanquish the Khawarij once and for all. However, once the troops had gone and begun to relax, the Khawarij managed to break free by knocking down the door and upon doing so, they moved in on al-Harith bin ‘Umairah’s army without delay, whom they killed en masse. As a result, the rest of al-Harith's troops quickly fled to al-Mada’in and at the first opportunity, Shabeeb and his associates seized al-Harith bin ‘Umairah’s military base and upon their victory, al-Harith’s army became the first army Shabeeb had ever defeated. Salih bin Mussarrih, however, was killed on a Tuesday, ten days before the end of Jumadal-Akhirah this year.

Also in this year, Shabeeb entered al-Koofah with his wife, Ghazalah, after being accorded authority by the Khawarij, who rallied around him and paid homage to him following the death of Salih bin Musarrih. Al-Hajjaj deployed another army against him that attacked and routed Shabeeb’s army but who later managed to defeat them following another attack. He then travelled to al-Mada’in where he could not obtain any help and so he moved on until he was able to seize al-Hajjaj’s riding animals from Kalwadha. He then decided to move in on the people of al-Mada’in whose soldiers consequently fled to al-Koofah,

Once the remnants of al-Hajjaj’s army had returned to him, he decided to dispatch a further four thousand men against Shabeeb. The army therefore passed through al-Mada’in on their quest for him, looking high

and low and even retracing their steps, demolishing the places they searched each time and seizing whatever they found therein, including the people. Al-Hajjaj was so frantic that he dispatched military detachments, delegations and reinforcements in quick succession, in contrast to Shabeeb who cared for nothing in spite of having merely a hundred and sixty horsemen backing him —which should be considered the most astonishing fact of this entire story.

Shabeeb diverted his journey to take an alternative road to al-Koofah, which he planned to besiege, but upon draw ing near to it, its entire army advanced towards as-Sabakhah to fight against him. Although he had been informed about this, lie still did not let it bother him, which inevitably caused the people to feel so afraid of him that they broke away from each other and returned to al-Koofah where they sought refuge. Upon arriving there, however, it was said to them: “Suwaid bin ‘Abdur-Rahman is after you and he is drawing near! ”

Shabeeb arrived at a stop with no knowledge of the opposition’s position and, fearlessly, he ordered food and grilled meat to be prepared for him. It was said to him: “The soldiers have come for you and they know your whereabouts”, yet he was neither unduly concerned nor did he take any measures to protect himself. Instead, he said to ad-Dihqan (who he had asked to prepare his food for him): “Take the meat, cook it until it is well done and then hurry up and bring it to me. ” When it was ready, he ate it, then he got up and performed ablution perfectly, whereafter he offered a long and contented prayer with his associates. Following that, he got dressed into his armour, took up his two swords and put on his metal helmet, then he said: “Saddle up my mule for me”, to which his brother, Musad, said to him: “Are you going to ride a mule today of all days, while your enemies are surrounding you from all directions?” He said: “Yes. ” And so he mounted the mule, opened the door of the rest housethat he was in and then went out whilst saying: “I am Abul-Mudallah and all judgement belongs to Allah! “He then proceeded towards the army commander, Sa‘eed bin al-Mujalid (may Allah have mercy on him), who he attacked and struck a fatal blow with an iron rod in the head that killed him. He then launched an attack against the other members of the army causing its commander to fall to the ground, while the people fled the battlefield and headed for al-Koofah.

Shabeeb subsequently headed for al-Koofah, travelling in the lowlands, until he reached the lower River Euphrates where he killed a large number of people. Faced with such an imminent threat, al-Hajjaj fled from al-Koofah to al-Basrah, appointing ‘Urwah bin al-Mugheerah bin Shifbah as his deputy in his absence. Shabeeb then drew near to al-Koofah with the intention of entering it. Meanwhile, it so happened that ad-Dahaqeen (who had previously prepared Shabeeb’s food) informed ‘Urwah bin al- Mugheerah about Shabeeb’s whereabouts. Upon finding out, he immediately wrote to al-Hajjaj who then left al-Basrah as soon as possible and headed back to al-Koofah. Shabeeb also hastened to enter al- Koofah but al-Hajjaj preceded him, arriving at the time of ‘Asr (the late afternoor prayer), whereas Shabeeb did not arrive in al-Mirbad until sunset. It was in the last fews hours of the night that Shabeeb entered al-Koofah and upon doing so, he headed straight for the Dar ul-lmarah (official headquarters) where he beat on its door with an iron rod so hard that it left a mark that later became known as “the mark of Shabeeb. ” He continued to travel along the city road in search of the tribal settlements and upon finding them, he killed the chiefs and respected figures of the people of al-Koofah. Amongst the people he killed was Abu Sulaim, the father of Laith bin Abu Sulaim, ‘Adiyy bin ‘Amr and Azhar bin ‘Abdullah al-Amiri, along with a large number of clans amongst the people of al-Koofah. Shabeeb was accompanied by his wife, Ghazalah, who was well known for her bravery, and in this manner she entered the mosque of al-Koofah, sat on the pulpit and began to slander the Banu Marwan tribe.
Al-Hajjaj shouted out to the people: “O horsemen of Allah! Ride off and spread the news! ”At that point, Shabecb made a quick exit from al-Koofah and so al-Hajjaj immediately assembled an army of six thousand combatants who marched after him. As Shabecb was ahead of them, he decided to take a nap being overwhelmed by slumber, since he had turned back to attack al-Hajjaj’s detachment on numerous occasions during which he succeeded in killing a significant number of them, including a group of chiefs

such as Za'idah bin Qudamah (who was in fact the son of Shabeeb's paternal uncle, al-Mukhtar). When al-Hajjaj was informed about this, he instructed 'Abdur-Rahman bin al-Ash'ath to wage war against him, although he turned back when he was unable to encounter Shabeeb. Al-Hajjaj next sent 'Uthman bin Qatan al-Harithi who this time was able to locate his exact whereabouts and it was towards the end of this year that they encountered one another. The outcome of the battle was that 'Uthman was killed along with six-hundred of his comrades, including nobles such as 'Aqeel bin Shaddad as-Salooli, Khalid bin Naheek al-Kindi and al-Aswad bin Rabee'ah.

With the reccurrence and escalation of all these incidents and deaths, the issue of Shabeeb grew so out of control that it had 'Abdul-Malik bin Marwan and al-Hajjaj quivering, along with the rest of the leaders and chiefs. 'Abdul-Malik was extremely frightened by then, and so he dispatched an army from ash-Sham to advance against him during the latter part of this year, even though Shabeeb's army consisted of a just small band of associates. Similarly, the hearts of the people had filled with fear that caused them to start having serious concerns about Shabeeb and the ordeal he had engendered, which continued to be the case throughout the following year,

Ibn Jareer says: "During this year, 'Abdul-Malik introduced the pressing of the Dirham and Deenar coins and therefore became the first person in Islamic history to have embossed them in this way. " On the other hand, in his book entitled Ahkam us-Sultaniyyah [The Rules of Leadership], the judge al-Mawardi says: "There is a difference of opinion concerning who was the first person to emboss the coin within the Arabic Islamic tradition. " Whilst Sa'eed bin al-Mussayab asserts that the first to emboss the Dirham was 'Abdul-Malik bin Marwan, Yahya bin an-Nu*man al-Ghifari alternatively narrated from his father that the first person press the Dirham was Mus'ab bin az-Zubair under the instructions of his brother, 'Abdullah bin az-Zubair,

This year also saw the birth of Yahya bin Muhammad bin Marwan bin al-Hakam, also known as Marwan al-Himar , who was the last caliph of the Banu Umayyah (Umayyad) tribe from whom the BanuT-'Abbas (Abbasid) tribe seized the caliphate.

'Abdul-Malik bin Marwan appointed deputyship of al-Madinah to Aban bin 'Uthman after having dismissed his paternal uncle, Yahya bin Marwan, who he instead assigned to ash-Sham.

Aban bin 'Uthman bin 'Affan, the deputy of al-Madinah, led the Hajj Pilgrimage with the people; al-Hajjaj was in charge of al-Traq and Umayyah bin 'Abdullah was in charge of Khurasan - and Allah knows best.

Amongst the Prominent People who Died in This Year:

Abu 'Uthman an-Nahdi al-Quda'i, whose real name was 'Abdur-Rahman bin Mull, embraced Islam during the lifetime of the Prophet (Peace and Blessings of Allah be upon him) and took part in the campaigns of Jaloola', al-Qadisiyyah, Tustar, Nahawand, Adhrabeejan and so forth. He was devoted to worship, spiritually and intellectually, and he would fast during the day and pray during the night. He died at the age of one hundred and thirty in al-Koofah.

Silah bin Ashyam al-'Adawi, a senior Tabi'ee from ai-Basrah, was especially virtuous and pious and was devoted to worship and asceticism.
Zuhair bin Qais al-Balawi participated in the conquest of Egypt where he later lived, companionship has been ascribed to him and he was killed by ar-Room in Barqah located in al-Maghrib (Morrocco),

Al-Mundhir bin al-Jarood also died during this year. He had been put in charge of the Bait ul-Mal (Public Treasury) by Mu'awiyah - and Allah knows best.

Upon Entering the Seventy-Seventh Year

During this year, al-Hajjaj sent out the combatants of al-Koofah, who altogether numbered forty thousand, which he reinforced with another ten thousand. Thus, these fifty thousand troops disembarked under the commandership of ‘Attab bin Warqa’ who had received orders to target Shabeeb bin Yazeed wherever he might be. He was given orders to plot against Shabeeb bin Yazeed and whoever was with him amongst the thousand other men who had joined him, and to not repeat their previous actions by trying to escape or flee from the battlefield.

When Shabeeb received news that al-Hajjaj had dispatched his soldiers against him, his first response was not to take immediate action but instead he stood up and addressed his associates, preaching to them, reminding them of Allah and urging them to have patience until they encountered their enemies. Shabeeb then advanced with his associates towards ‘Attab bin Warqa’ whereupon they faced each other at the end of day before the setting of the sun, at which time Shabeeb instructed his Mu’ath-thin (caller to prayer), Sallam bin Sayyar ash-Shaibani, to call the Maghrib (sunset) prayer. Shabeeb then led his comrades in praying the complete Maghrib prayer, incorporating all the proper bowing and prostrating, whilst ‘Attab bin Warqa’ lined up his men having built a trench around himself and his army at the start of the day. Once Shabeeb had finished the prayer, he waited until the moon appeared and there was enough moonlight for them to see, at which point he launched an attack against the right and left wings of 'Attab’s army, amongst whom were those bearing their army's banners. As he launched the attack, he shouted: “I am Shabeeb Abul-Madallah and judgement belongs to Allah alone! ’’Shabeeb and his men then successfully routed them, killing their commander, Qabeesah bin Waliq, and a group of their chiefs who were with him. He then turned back to attack the right wing, and then the left wing, whereby he was able to break them apart and penetrate into the centre, which he kept on doing until he killed their commanders, ‘Attab bin Warqa’, and Zuhrah bin Hawiyyah. The rest of army turned back and retreated, and in the process they slowly trampled on ‘Attab and Zuhrah with their horses. Also killed in the battle was ‘Ammar bin Yazeed al-Kalbi, upon whose death Shabeeb said to his comrades: “Do not continue to pursue the defeated. ” In this way, al-Hajjaj’s entire army were defeated without exception andreturned to al-Koofah humiliated.

When Shabeeb seized the military base of the opposition, he first took the pledge of allegiance from whoever remained there amongst them and whom he asked: “Are you fleeing towards any particular hour?” He then seized what he found of money and equipment, after which he summoned his brother, Musad, from al-Mada’in, and together they headed for al-Koofah. In the meantime, Sufyan bin al-Abrad al-Kalbi and Habecb bin ‘Abdur-Rahman al-Hakami from Madhhij had arrived before al-Hajjaj with six thousand horsemen, in addition to some people from ash-Sham, which satisfied al-Hajjaj who decided to use them to assist the people of al-Koofah. As such, he stood up and addressed the people, praising and glorifying Allah, after which he said: “O people of al-Koofah! Allah does not strengthen except the one He wants to strengthen and he does not grant victory except to whomever He wants to grant victory. Depart from us so that you do not witness the death of our enemy among our midst. Go to al-Heerah and stay with the Jews and Christians, as no one should fight with us except he who has already been assigned to do so and who witnessed the killing of ‘Attab bin Warqa. ”’

This time, al-Hajjaj decided to fight against Shabeeb for himself, whilst Shabeeb had set out until he reached as-Sarat. It was there that al-Hajjaj came out to Shabeeb with the Shamiyyeen (people from ash-Sham) and others who were with him. When the two sides stood face to face, al-Hajjaj looked at Shabeeb who was amidst six hundred of his comrades and then addressed the people of ash-Sham, saying: “O people of ash-Sham! You are a people who listen and obey and who are patient and straight. Do not allow the falsity of these impure people overtake your rights, so show forbearance, get off your knees and confront them until they face the edges of your teeth”, and so they did. Shabeeb then moved in on him after having arranged his comrades into three bands, one with him, one with Suwaid bin Sulaim and the other with al-Mujallal bin Wa’il. Shabeeb commanded Suwaid to launch an attack and so he attacked al-

Hajjaj's army who were able to withstand them until al-Hajjaj approached them, when they charged at Suwaid all at once, managing to defeat him in this way.

Al-Hajjaj then shouted: “O people who hear and obey, do it now! ”, whereupon he ordered the chair on which he was seated to be brought forward. Shabeeb then instructed al-Mujallal to launch his attack again, but they repeated what they had done to Suwaid. Likewise, al-Hajjaj said what he had said to the others and his seat was moved forward once more. Following this, Shabeeb made another attack with his division, which they managed to withstand until he was close enough for him to see the edges of their teeth, they charged forward in his direction until they clashed and fought a long and brutal battle against one another. The people of ash-Sham continued to rally against him until they forced him towards his comrades and so upon witnessing their ability to withstand, Shabeeb shouted: “O Suwaid! Launch an attack on your horse against the people of this road without leaving a single one of them or al-Hajjaj behind you; we will attack from the front. ” Suwaid therefore made his attack but it was to no avail, as al-Hajjaj had assigned ‘Urwah bin a!-Mugheerah bin ShYibah, along with three hundred horsemen, to defend his rear in the event that Shabeeb and his men attempted to attack him from behind - a tactic that proved his proficiency in the domain of warfare.

Shabeeb appealed to his comrades to undertake a campaign and issued commands to them regarding it, which al-Hajjaj was aware of and so shouted: “O people who hear and obey! Have patience during this single hardship as the Lord of the heavens and earth does not will something except that it happens! ”, and so they fell to their knees. At that point, Shabeeb made an attack on them with all his comrades and once they drew close to the enemy forces, al-Hajjaj shouted to the people who then stampeded in his direction. As such, the people of ash-Sham persisted in their obedience and continued the onslaught against him until they eventually gained the upper hand over Shabeeb and his comrades, causing them to withdraw from their positions. Thereafter, Shabeeb shouted to his comrades: “O friends of Allah! The floor, the floor! ”, at which point, he and his comrades dismounted their riding animals. Al-Hajjaj then shouted to the people of ash-Sham: “O people who hear and obey! This is the first victory by Him in Whose Hand is my soul! ”He then climbed to the top of a nearby mosque so that he could get a look at both sides and from there he could see that Shabeeb was with approximately twenty men, most of whom were nobles. The two sides then fought one of the most intense battles on earth, that lasted all day until eventually both sides conceded with each other.

Al-Hajjaj had continued to watch what was happening from his place on top of the Masjid and so when Khalid bin ‘Attab sought permission from al-Hajjaj after the battle to set out with a group of men to pursue the Khawarij, al-Hajjaj consented to it. Hence, he set out with a party of approximately four thousand men and then entered the Khawarij military base from behind, killing Musad, Shabeeb’s brother, and Ghazalah, Shabeeb"s wife, who was allegedly killed by a man named Farwah bin Daffan al- Kalbi. Consequently, al-Hajjaj and his associates rejoiced at their victory, whilst Shabeeb and his comrades withdrew to the land of Persia. Nevertheless, al-Hajjaj ordered his people to go out in search for them, and they eventually caught up with them and defeated them. Shabeeb, however, had managed to go off while the opposition continued to pursue him. As he was riding his horse, he started to fall asleep but since the search party was drawing closer to him, some of his associates, who had escaped with him, tried to prevent him from doing so just then. However, Shabeeb failed to pay heed and fell back to sleep until his head started to nod. In the meantime, al-Hajjaj sent a message to his men, saying: “Leave him to bum in Hell! ”, and so they left him alone and turned back.

Al-Hajjaj later entered al-Koofah where he delivered a sermon to the people in which he said: “Shabeeb had never been defeated before now. After that, Shabeeb decided to head for al-Koofah once again, however, he was intercepted by one of al-Hajjaj’s military detachments. This happened on a Wednesday, and it was on the following Friday that the Khawarij were vanquished and forced to flee. At the head of al-Hajjaj’s military detachment - which is said to have numbered a thousand horsemen - was al-Harith bin

Mu'awiyah ath-Thaqafi. Shabeeb later launched an attack against al-Harith bin MiTawiyah that resulted in his army’s defeat and left a significant number of them dead, causing the people to flee to al- Koofah and block the roads. Abu’l-Ward, al-Hajjaj’s patron to a division of his army, went out and fought Shabeeb until he was eventually killed and his comrades fled the battlefield and entered al-Koofah. Again, another commander went out to fight but he, too, was routed and so Shabeeb and his associates headed for as-Sawad where they passed by al-Hajjaj’s delegate there and killed him. It was there that he addressed his associates, saying: “You reap the rewards of the world over the Hereafter”, at which point he threw his money into the River Euphrates and then continued on his way with them to conquer many lands and kill all who stood in their way.

Some of the chiefs of the beleaguered regions accordingly went out to pay Shabeeb a visit, during which one of them told him: “O Shabeeb! Contest us and we shall contest you”, as he was an old friend of Shabeeb, to which Shabeeb responded: “Verily, I do not want to kill you. ” So the chief said: “But I want to kill you, therefore do not tempt yourself or overstep the line! ” At this, Shabeeb attacked him by striking a fatal blow over the head that caused his skull to split open. He then shrouded him in burial garb and buried him. Following this incident, al-Hajjaj offered a great deal of money to the armies and military detachments to set out in search for Shabeeb, yet they could neither suppress nor control his activities. It was the decree of Allah that he was to be killed by someone other than them later on this year.

The Murder of Shabeeb by Ibn al-Kalbi during this Year

The quest for Shabeeb’s assassination began when al-Hajjaj wrote to his deputy in al-Basrah, al-Hakam bin Ayyoob bin al-Hakam bin Abu ‘Aqeel, who was his son-in-law, instructing him to assemble an army of four thousand men to be dispatched in search of Shabeeb under the command of Sufyan bin al-Abrad, which he did. The armies fought against each other in a fierce battle during which the Khawarij fled the battlefield. Then they turned around to attack once again, and this time managed to kill approximately thirty of Ibn al-Abrad’s comrades. By then, night had fallen and so both sides desisted from continuing the battle whilst continuing to devise their plans of resistance against each other throughout the night.

The following morning at sunrise as Shabeeb and two of his associates crossed over the bridge, their horses began to get violently agitated to the point that the leg of Shabeeb's horse slipped through the bridge, causing him to fall off his horse into the water. He said to himself: “Whatever Allah ordains will be done”, whereupon the water began to engulf him and overflow', and so he said to himself: “This is the decree of the Almighty, All-Wise”, after which he drowned to death.

When the Khawarij realised that he had fallen in the water, they turned back and withdrew to their country where they soon became dispersed and divided. The commander of al-Hajjaj’s army later went along to the river and pulled Shabeeb out of the water. He then split open his chest and tore out his heart, which by that time had turned as solid as a rock. The people later attempted to smash it to pieces on the ground and had it propped up in view of the people.

Throughout the course of this year, many battles ensued between al-Muhallab bin Abu Sufrah, al-Hajjaj’s deputy, and the Khawarij of al-Azariqah, whose leader was Qatari bin al-Fuja’ah, the same renowned valiant horseman whose comrades had deserted him and then avoided him completely; in fact, it is said that he would not know anyone wherever he went. Reports indicate that on numerous occasions, skirmishes and mishaps occurred throughout the course of this year between al-Muhaliab and the Khawarij of al-Azariqah, of which Ibn Jareer provides detailed accounts.

He says: “In this year, Bukair bin Wishah, a fomer deputy of Khurasan, rebelled against the designated deputy of that time, namely, Umayyah bin ‘Abdullah bin Khalid bin Asecd. In doing so, Bukair mobilised the people against him and as a result was able to double-cross and kill him. In fact, before his death, many

other incidents took place between them according to Abu Ja‘far’s comprehensive account of this period in history (may Allah have mercy on his soul). "

This year witnessed the death of Shabeeb bin Yazeed al-Khariji, as we just said, who was by far the boldest and most skilled horseman of his day, the likes of whom was not to be seen after the era of the Companions.

Among Those Who Died in this Year:

Katheer bin as-Salt bin Ma‘di Karib a 1-Kindi, who was a devout noble amongst his people.

Muhammad bin Moosa bin Talhah bin ‘Ubaidullah whose sister was married to ‘Abdul-Malik.
‘Iyad bin ‘Amr al-Ash‘ari who participated in al-Yarmook and narrated traditions from a number of the Sahabah and others. He died in al-Basrah (may Allah have mercy on him).

Mutarrif bin al-Mugheerah bin ShTibah ‘Abdullah who was the brother of ‘Urwah and Hamzah, all of whom were affiliated with the Banu Umayyah tribe and employed by al-Hajjaj within different provinces, specifically, ‘Urwah in al-Koofah, Mutarrif in al-Mada’in and Hamzah in Hamdan.

Upon Entering the Seventy-Eighth Year

The Muslim army gained immense victories with the opening of ar-Room and the conquest of Irqeeliyyah in this year. Upon their return, they were struck by severe rain, blizzards and cold that affected a vast number of people.

'Abdul-Malik exclusively assigned Moosa bin Nusair to the task of invading al-Maghrib (Morocco), following which he travelled to Tanjah and fought against the kings of that land, one of whom cut off Moosa’s nose in the course of the struggle.

‘Abdul-Malik dismissed Umayyah bin ‘Abdullah from office in Khurasan and instead extended it to al-Hajjaj bin Yoosuf ath-Thaqafi who was already in charge of Sijistan.

Abu Ma'shar says: “Al-Waleed bin ‘Abdul-Malik led people in the Hajj Pilgrimage this year. The Ameer of al-Madinah was Aban bin ‘Uthman and al-Hajjaj was the Ameer of al-‘Iraq, Khurasan, Sijistan and all the provinces across this region.

Other Prominent People Who Died in this Year:

Jabir bin ‘Abdullah bin ‘Amr bin Haram, Abu ‘Abdullah al-Ansari as-Sulami, the Companion of the Messenger (Peace and Blessings of Allah be upon him) to whom many narrations are ascribed.

Shuraih bin al-Harith bin Qais, Abu Umayyah, al-Kindi, who was the judge of al-Koofah.
‘Abdur-Rahman bin Ghanm al-Ash'ari, a resident of Palestine who narrated traditions from some of the Companions.

Junadah bin Abu Umayyah al-Azdi who participated in the conquest of Egypt and was appointed as an Ameer over a naval campaign by Mu‘awiyah.

Al-'Ala’ bin Ziyad al-Basri who was a righteous worshipper amongst the people of al-Basrah.

Suraqah bin Mirdas al-Azdi, the acclaimed poet who once ridiculed al-Hajjaj, who reacted by exiling him

to ash-Sham, where he later passed away.

Others who died this year were: As-Sa’ib bin Yazeed al-Kindi, Sufyan bin Salamah al-Asadi, Mu'awiyah bin Qurrah al-Basri and Zirr bin Hubaish.

Upon Entering the Seventy-Ninth Year

Ash-Sham was afflicted by a severe plague epidemic, the severity of which continued to intensify throughout the course of this year.

'Ubaidullah bin Abu Bakrah carried out a military expedition against Rutbeel, the king of the Turks, who he later shackled within his own country. A financial settlement was later negotiated according to which Rutbeel would be obliged to pay an annual tax from then onwards.

‘Abdul-Malik bin Marwan killed al-Harith bin Sa‘eed al-Mutanabbi’ al-Kadhdhab (the Liar), also known as al-Harith bin ‘Abdur-Rahman bin Sa'eed ad-Dimashqi. Abu Bakr bin Abu Khaithamah says: “Abdur-Rahman bin Hassan said: ‘Al-Harith was the liar amongst the people of Dimashq and the slave of Abu T-Julas. His father lived in al-Hoolah and was known for being a spiritual and devout worshipper so much so that if he wore a Jubbah, people would go to look at him worshipping in it, when people would praise him, it would be like no one had ever heard anyone being praised before and no speech was better than his. Al-Harith claimed that Ibices (Satan, Devil) had appeared to him and so he wrote to his father in al- Hoolah, saying: ‘O father! Come to me quickly, for I have seen things that I fear the Shaitan has made manifest to me! ’His father emphasised his sinful claim by writing to him: ‘O son! Yield to what you have been ordered to do, for Allah, the Sublime, says (what means):

"Shall I inform you (Opeople!) upon whom the Shayateen (devils) descend?' 'They descend on every lying, sinful person. " [ash-Shu a m 2 6 : 221-222]

So in that regard you are not lying, by which means continue with what you are doing’. Similarly, al-Harith would go round the people in the mosque one at a time, attempting to enter into negotiations with them by getting them to take an oath with him or reaching some kind of agreement, which he would then take advantage of if he was satisfied with it or otherwise he would conceal it.

Abdur-Rahman bin Hassan goes on to say: “He would be seen doing many strange things, for example, he would go up to the marble inside of the Masjid and start banging on it with his hand whilst chanting praises and extolling in a loud voice until the people present in the Masjid would cry out to him. ” In fact, I heard the distinguished Shaikh Abul-‘Abbas Ibn Taymiyyah (may Allah have mercy on him) saying: “He would bang on a red slab of marble near the Mihrab (a recess in the mosque indicating the direction of prayer) and he was a Zindeeq (heretic; atheist). ”

Ibn Abu Khaithamah says in one narration that al-Harith used to feed the people winter fruits in the summer and summer fruits in the winter, witereby he would say to them: “Go out so that I can show you the angels. ” He would take them to the monastery of al-Murran where he would show them men mounted on horses; he would do this with many people until it became a custom.

He would also spread his business around the Masjid in order to make friends and acquire followers and he even got al-Qasim bin Mukhaimirah to take an oath over something that al-Harith had manipulatively planned up beforehand. He then said to al-Qasim: “1 am a prophet”, to which al-Qasim remarked: “You are a liar, O enemy of Allah, and you are not a prophet!”

During this year, ‘Ubaidullah bin Abu Bakrah carried out a military expedition against King Rutbeel who

occupied the highest status of all the Turk kings. At times, Rutbeel would comply with the Muslims wTulst at other times he would rebel, and so al-Hajjaj wrote to ‘Ubaidullah bin Abu Bakrah instructing him to fight against him with his men until he took possession of his land, destroyed his citadel and killed his combatants. Accordingly, he set out in the company of his soldiers and others from al-Basrah and al-Koofah until he encountered Rutbeel who he eventually defeated and destroyed his fortress.

The roads and mountain passes within the land were subsequently blocked and the pathways were obstructed by the Turks to the point that the Muslims began to think there was no way of getting out. Thus, ‘Ubaidullah had no choice but to enter into negotiations with Rutbeel and in doing so ‘Ubaidullah agreed to pay a stipend of seven thousand to Rutbeel provided that he opened up the roads for the Muslims to get out and return to their country.

Shuraih bin Hani’, a Sahabi, the oldest companion of ‘Ali and a favourite amongst the people of al-Koofah, had been delegated to assign people to fight and engage in battle against the Turks and to oversee the crafting of swords, spears and arches. Not long afterwards, ‘Ubaidullah bin Abu Bakrah issued alternative orders to stop the venture, which Shuraih accordingly undermined. In spite of this, a small band of boisterous and resentful people amongst his subjects failed to comply with Shuraih's final decision, and went ahead and waged a battle against the Turks who unfortunately proved victorious in wiping out most of the Muslims - to Allah we belong and to Him we shall return.

It follows that Shuraih daringly fought to his death (may Allah be pleased with him), and many of his comrades were killed along with him. The companions of ‘Ubaidullah, who were just a few in number, set out to visit Rutbeel. Al-Hajjaj found out about this and immediately wrote to ‘Abdul-Malik to inform him, in addition to consulting him about dispatching a vast army to Rutbecl’s country as revenge for the atrocities he had caused the Muslims in his land to suffer. Having received al-Hajjaj’s letter, ‘Abdul-Malik wrote back to him approving of his solution, which he ordered him to undertake promptly and so al-Hajjaj assembled a huge army right away, the details of which shall be elaborated on in the following year’s account.

It is said that Shuraih had tendered his resignation to al-Hajjaj from holding office as judge during this year, which al-Hajjaj accepted and appointed Abu Burdah bin Abu Moosa al-Asi.fiari as his replacement.

Qatari bin al-Fuja’ah at-Tameemi, Abu Na‘amah al-Khanji, who was popularly known for his valour, was also killed during this year,

‘ Ubaidullah bin Abu Bakrah (may Allah have mercy on him), the Ameer of the army that had entered the land of the Turks and killed King Rutbeel, also died during this year, as were many of his soldiers, including Shuraih bin Hani’, which we shall come to shortly.

Upon Entering the Eightieth Year of the Hijrah

Makkah was said to have been “swept away” by floods during this year, as the waters carried off everything in its path.

Al-Muhallab bin Abu Sufrah crossed the River Balkh whereafter he resided in Kashsh for two years, waiting and plotting against the Turks. There were numerous incidents that occurred between them, the details of which are too many to document.

In this year, al-Hajjaj assembled forces from al-Basrah, al-Koofah and elsewhere to wage war against Rutbeel, the king of the Turks as well as avenge the army of ‘Ubaidullah bin Abu Bakrah killed the previous year. He recruited twenty thousand soldiers from each of the two major cities to form a vast army

of forty thousand men, and appointed ‘Abdur-Rahman bin Muhammad bin al-AslTath as commander.

Ibn al-AslTath subsequently advanced with his army towards Rutbeel’s domain. Rutbeel found out about this and wrote to Ibn al-Ash‘ath, apologising for harming the Muslims the year before, saying that he had been reluctant to do so but that it was the Muslims who had brought on their death. He sought reconciliation with Ibn al-Ash‘ath by offering to pay the Kharaj (land tax under Islamic law) to the Muslims. Ibn al-Ash‘ath, however, refused to concede and made plans to enter his country. Accordingly, Rutbeel gathered together his army and stood prepared for war whilst every time Ibn al-AslTath entered a province or city within Rutbeel’s domain, he would seize its citadel and appoint one of his representatives to occupy it. Moreover, he assigned armed forces all over the land to take control of the major cities where he was able to appropriate vast amounts of wealth and spoils and lead masses of people into captivity. He then imprisoned the people until they cultivated the land that belonged to them and harvested its crops. It was not until the following year that the Muslims advanced against their enemies after having crossed the many lands and regions, to eventually lay siege to Rutbeel and his soldiers within their own city, namely, the city of al-‘Uzama\ There they gained possession of their treasures, wealth and progeny, and then killed all combatants under Ibn al-AslTath's own instructions.

Prominent People Who Died during this Year:

‘Umar bin al-Khattab’s servant who embraced Islam.

Jubair bin Nufair bin Malik al-Hadrami to whom companionship and the transmission of Ahadeeth has been ascribed and who was a scholar among the people of ash-Sham.

‘Abdullah bin JaT'ar bin Abu Talib who was an honourable Sahabi bom in the land of Abysinnia and whose mother w'as Asma’ bint ‘Umais. He was the last person belonging to the Banu Hashim tribe that the Prophet (Peace and Blessings of Allah be upon him) saw before he died. He lived in al-Madinah and when his father, Ja‘far, died as a martyr in Mu’tah, the Prophet (Peace and Blessings of Allah be upon him) went to their mother and said: “Do not cry over my brother after today. Call the sons of my brother to me. ” So they were taken to him as if they were kids and he said: “Bring a barber to me” whereupon he shaved their heads and then said: “As for Muhammad, he resembles our paternal uncle, Abu Talib, and as for ‘Abdullah, he resembles me and my family. ” He then took ‘Abdullah’s hand, raised it and said: “O Allah, make ,la‘far’s family follow after him and bless the clasp of ‘Abdullah’s right hand", which he repeated three times. ‘Abdullah said: “Then our mother came and mentioned our orphanhood to him. ” So he said to her: “Do you fear poverty for them while I am their guardian in the world and the Hereafter?” ‘Abdullah bin Ja‘far and ‘Abdullah bin az-Zubair had pledged allegiance to the Prophet (Peace and Blessings of Allah be upon him) at the age of seven years old, which was not accepted from anyone other than them.

Abu Idrees al-Khawlani whose real name was 'A’idhullahbin ‘Abdullah, who was a particulary strong and virtuousbeliever.
Ma‘bad al-Juhani al-Qadari, also known as ‘Abdullah bin ‘Ukaim, narrated the Hadeeth: “Do not make use of the skins or sinews of dead animals. ”

Upon Entering the Eighty-First Year

‘Ubaidullah bin ‘Abdul-Malik bin Marwan conquered the city of Qaleeqala and won a vast quantity of wealth as spoils for the Muslims. Bukair bin Wishah, one of the courageous leaders amongst them, was killed during the struggle by Baheer bin Warqa' as-Suraimi.

The Trial of Ibn al-Ash‘ath

The cause of conflict at hand was that al-Hajjaj detested Ibn al-Ash‘ath, who in turn knew of al-Hajjaj’s hate for him and of the resentment he felt towards him. Thus, when al-Hajjaj assigned him to the aforementioned army that was to be dispatched to the land of Rutbeel, the king of the Turks, he crossed into the land of the Turks and earned out all the aforementioned activities with his associates, and stayed there until they had fortified their position the following year. He subsequently wrote to al-Hajjaj regarding the matter, who wrote back to him, disapproving of his opinion to postpone the matter, undermining his intelligence and rebuking him for his cowardice and reluctance to wage war while re-issuing his urgent instruction to enter the land of Rutbeel. Al-Hajjaj then followed up that letter by writing to him a second and third time, pressuring him to make haste in penetrating Rutbeel’s country, causing Ibn al-AslTath to feel compelled to mobilise his forces. Although he complied with al-Hajjaj’s orders, he still expressed his opinion on the matter to his men and informed them that it was al-Hajjaj, and not he, who insisted on urgency. Due to this, the people began to defy and revolt, against him saying: “We reject the enemy of Allah, al-Hajjaj, and we refuse to listen to and obey him! ”

The people quickly turned to ‘Abdur-Rahman bin al-Ash'ath and pledged their allegiance to him in place of al-Hajjaj and so, contrary to al-Hajjaj’s instructions, Ibn al-AslTath approached Rutbeel and reconciled with him on the grounds that if he proved victorious over al-Hajjaj then Rutbeel would be permanently exempted from paying the Kharaj (land tax in Islamic law). Hence, Ibn al-AslTath marched on with his men towards Sijistan where al-Hajjaj was based with the aim of waging war against him and seizing control of al-‘lraq. As they were halfway into their journey, the men stopped and said: “By abandoning al-Hajjaj we are abandoning Ibn Marwan”, and so they decided to renounce their pledges to both of them. Having heard what they had done, al-Hajjaj urgently wrote to the Ameerul-Mu’mineen to inform him about it and prompted him to dispatch his soldiers against them without delay.

At the same time, al-Muhallab wrote the following letter to al-Hajjaj:

“It follows that the people of al-‘Iraq have consented and come forward like a descending stream from a height. There is not a thing that they respond to without taking recourse to his opinion first. The people of al-Hraq are protective about their children and women and will behave wickedly if given the opportunity. In fact, they do not do anything without the backing of their own people such that they go to great lengths to appease and please their women and children. That is the reality of the situation and so may Allah grant you victory over them if He wills. ”

‘Abdul-Malik mobilised and deployed his soldiers from ash-Sham to al-Traq to assist al-Hajjaj who would assemble them to advance against Ibn al-Ash‘ath. Al-Hajjaj decided to disregard al-Muhallab’s honest and sincere advice to him and instead set out towards Ibn al-Ash'ath with his soldiers from al- Basrah, stopping off at Tustar where he appointed Mutahhir bin Hayy al-‘Akki commander along with ‘Abdullah bin Zumait. Once they reached Dujail, Ibn al-Ash‘ath sent ahead three hundred of his horsemen, at the head of whom was ‘Abdullah bin Aban al-Harithi. Both sides collided in battle on the day of al-Adha by the River Dujail whereby al-Hajjaj’s first dispatchment of men were defeated by al-
Ash‘ath’s comrades who managed to kill around one thousand five hundred of them while appropriating their horses, money and other material possessions that remained within their military base. When news of his comrades’ defeat reached al-Hajjaj, he stood up and addressed the people, saying: “O people! Return to al-Basrah for it is in need of soldiers. ” As the people returned, Ibn al-Ash‘ath’s horsemen pursued them until they encountered one another, whereupon not a single one of al-Hajjaj’s men managed to escape without being killed. Al-Hajjaj, however, made off until he reached az-Zawiyah where he began to marshal his army again, saying: “How right was al-Muhallab! He is definitely proficient in the domain of war! He pointed out something to us that we refused to accept. ”

Subsequently, al-Hajjaj disbursed the massive sum of one hundred and fifty million Deenars on mobilising his army and building a trench around their military base. Meanwhile, the people of al-‘Iraq entered the city of al-Basrah where they joined their families and behaved haughtily towards their children. Ibn al-Aslfath then entered the city and delivered a sermon to the people in which he made an oath with them and they in turn pledged allegiance to him on the premise that they renounce ‘Abdul- Malik bin Marwan and his deputy, al-Hajjaj bin Yoosuf. In this regard, Ibn al-Ash‘ath said to them: “Al- Hajjaj has nothing, so let us go to ‘Abdul-Malik bin Marwan and fight against him. ” All the Fuqaha’ (jurists), the Qurra’ (reciters of the Qur'an), the Shuyookh (religious elders) and the young men of al- Basrah unanimously agreed to renounce the two of them and having acquired authority over them, Ibn ai- Aslfath accordingly gave directions for a trench to be built around the city. This took place at the end of the month of Dhul-Hijjah in this year.

Moosa bin Nusair, the Ameer of Morocco under ‘Abdul-Malik’s administration also invaded al-Andalus (Andalusia, Spain) and conquered a number of cities.

Amongst the Prominent People who Died in this Year:

Baheer bin Warqa’ as-Suraimi al-Basn who was one of the distinguished men of Khurasan.

Suwaid bin Ghafalah bin ‘Awsajah bin ‘Amir, Abu Umayyah al-Ju‘fi al-Koofi, who participated in al-Yarmook and narrated traditions on the authority of the Sahabah.

'Abdullah bin Shaddad bin al-Had who was a devout worshipper and scholar.

Muhammad bin ‘Ali bin Abi Talib who was known as both Abul-Qasim and Abu ‘Abdullah but was more commonly known as Ibn al-Hanafiyyah.

Upon Entering the Eighty-Second Year of the Hijrah

During the first month of al-Muharram, the battle of az-Zawiyah between al-Hajjaj and Ibn al-Ash‘ath took place, the outcome of which saw the people of al-Iraq gain the upper hand over the people of ash-Sham in their first encounter. On another occasion, Sufyan bin al-Abrad, one of the chiefs of ash-Shani, launched an attack against the right wing of Ibn al-Ash‘ath’s army which resulted in their defeat and the death of a large number of the Qurra’ (reciters of the Qur’an) amongst Ibn al-Ash‘ath’s associates. In reaction to achieving this victory, al-Hajjaj fell to the ground in prostration to Allah after having been on his knees with his sword drawn. He then started to invoke mercy on Mus'ab bin az-Zubair, saying: “There was nobody nobler than him until he fought to his own death. ”

Amongst Ibn al-Ash‘ath's associates who were killed was at-Tufail bin ‘Amir bin Wathilah al-Laithi. When Ibn al-Ash‘ath’s associates lied the battlefield, he returned with just those men who had stayed with him and his followers amongst the people of al-Basrah. He then set out until he entered al-Koofah, whilst the people of al-Basrah began to show support to ‘Abdur-Rahman bin ‘Abbas bin Rabee‘ah bin al-
Harith bin ‘Abdul-Muttalib and pledged their allegiance to him. Al-Hajjaj fought one of the gravest battles for five consecutive nights, he then withdrew with a party of people from al-Basrah in order to catch up with Ibn al-Ash‘ath, appointing Ayyoob bin al-Hakam bin Abu ‘Aqeel as his deputy over the city in his absence. Thus, Ibn al-AsIfath entered al-Koofah where its people pledged allegiance to him and agreed to renounce al-Hajjaj and ‘Abdul-Malik bin Marwan. This aggravated the situation due to the increased number of followers Ibn al-Ash‘ath had acquired and owing to the intensity of the status quo, the people became divided in their loyalties and sermons would trigger off extreme reactions that meant wider repercussions.

This was followed by the Battle of Dairul-Jamajim during the month of Sha‘ban of this year, according to the account provided by al-Waqidi. The battle took place when Ibn al-Ash‘ath was on his way to al-Koofah and its people went out to meet him, at which point they showed him a great deal of affection and respect. Only a small band of them who wanted to put up resistance against him with the support of Matar bin Najiyah, al-Hajjaj’s deputy, which never materialised. The people joined in association with Ibn al-Ash‘ath and led him in the direction of the palace. As he entered al-Koofah, Ibn al-Ash‘ath gave orders for ladders to be propped up against the governor’s palace, which allowed him to seize control of it and force Matar bin Najiyah to climb down. He wanted to kill him, but Matar pleaded: “Spare me, for I am better than your horsemen. ” He therefore had him imprisoned, but later summoned and released him upon receiving his pledge of allegiance. The people had confidence in Ibn al-Ash‘ath’s endeavours within al-Koofah and so people travelled from al-Basrah to join in affiliation with him, including the likes of 'Abdur-Rahman bin al-‘Abbas bin Rabee'ah bin ‘Abdul-Muttalib. Bearing this in view, Ibn al-Ash'ath issued instructions to ensure that armed forces manned every direction and for all the roads, passages and openings to be monitored.

Al-Hajjaj subsequently transported his armies by land from ash-Sham to al-Basrah, where they would have to pass through al-Qadisiyyah and al-‘Udhaib. Soon afterwards, Ibn al-Ash‘ath sent ‘Abdur-Rahman bin al-[4]Abbas with an enormous cavalry dispatchmcnt from the two major cities against al-Hajjaj and so they prevented him from stopping in al-Qadisiyyah, which gave him no option other than to carry on until he reached Dair Qurrah. Meanwhile, Ibn al-Aslfath and his armies from al-Basrah and al-Koofah, comprising a vast number of Qurra’ (reciters of the Qur’an) and many righteous believers, stationed themselves in Dairul-Jamajim. Upon hearing about this, al-Hajjaj remarked: “Damn Ibn al-Ash'ath! It is as if a bird informed him that I had stopped in Dair Qurrah so he went to Dairul-Jamajim! "Ibn al-Aslf ath had a force of a hundred thousand combatants altogether who took maintenance (wages), in addition to approximately the same number of slaves. Al-Hajjaj, on the other hand, had managed to swindle a considerable amount of aid from ash-Sham through the Ameerul-Mu’mineen, 'Abdul-Malik bin Marwan. Both sides built trenches around their army bases to obstruct any external access, whereby the armies would come out of their trenches everyday and fight an intense engagement all the way through that resulted in some of the chiefs of Quraish and others being harmed.

Since the fighting had gone on for a considerable length of time, the heads of the Ahlul-Mashwarah (People of Consultation) convened a meeting with ‘Abdul-Malik bin Marwan, during which they said to him: “If the people of al-Traq will be satisfied with the dismissal of al-Hajjaj from his position of authority over them, then that is easier than war and bloodshed. ” Upon closing the meeting, ‘Abdul- Malik summoned his brother, Muhammad bin Marwan, and his son, ‘Abdullah bin ‘Abdul-Malik bin Marwan, both of whom arrived with a large number of soldiers behind them. They collectively wrote a letter to the people of al-Traq that read:

“If dismissing al-Hajjaj from his position over you would satisfy you, then that is what I will do. I have further retained your grants for you just like the people of ash-Sham and I will appoint Ibn al-Ash‘ath as commander of whichever land he wants, while leadership of al-Traq will go to Muhammad bin Marwan. If this does not suit the people of al-Traq then al-Hajjaj can remain as he is and he can take command of the war with Muhammad bin Marwan and ‘Abdullah bin ‘Abdul-Malik at his service and discretion, as will everyone else. ”

When al-Hajjaj got news that ‘Abdul-Malik had written to the people of al-‘lraq proposing his dismissal in order to appease them, he became extremely troubled and decided to confront him about it. He therefore wrote to him: “O Ameerul-Mu’mineen! in the event that you reconcile with the people of al- ‘Iraq, it will not be long before they begin to disobey you and advance against you; by doing this, you will achieve nothing other than to make them more audacious towards you. Did you not see or hear about how the people of al-‘lraq ambushed Ibn ‘Affan with al-Ashtar an-Nakha‘i?When he asked them what they wanted,

they told him to dismiss Sa‘eed bin al-‘As and a full year had not even passed before they advanced against Ibn ‘Affan and killed him. In their case, harshness must be met with harshness and may Allah be with you in whatever you decide, peace be upon you. ”

It is said in Tareekh at-Tabarithat Abdul-Malik refused to treat the people of al-‘Iraq as al-Hajjaj had described them and therefore ‘Abdullah and Muhammad announced to them: “O community of al-‘Iraq! I am ‘Abdullah, the son of Ameerul-Mu’mineen, ‘Abdul-Malik bin Marwan, who has proposed such and such to you! ”, and he repeated what his father had written to them. Muhammad bin Marwan then said: “I am the messenger of my brother, the Ameerul-Mu’mineen, to you concerning this affair. ” The people then said: “We will deliberate over our affair tomorrow and come back to you with our decision in the evening”, and then left. The following day, the chiefs gathered together with Ibn al-Ash‘ath who stood up to address them and ordered them comply with the offer of dismissing al-Hajjaj, to pledge allegiance to ‘Abdul-Malik bin Marwan, to keep their grants and to accept the authority of Muhammad bin Marwan over al-‘Iraq in place of al-Hajjaj. The people, however, began to show an aversion to what he had said, saying: “No, by Allah! We do not accept that. We are greater than them in size and number and they are in a tight situation, yet they think they can rule over us and subject us to them?No, by Allah! We will never answer to that! “They reached a consensus between themselves to reject ‘Abdul-Malik bin Marwan and the official appointed in his stead.

When ‘Abdullah bin ‘Abdul-Malik and his uncle, Muhammad bin Marwan, received their decision, they both said to al-Hajjaj: “Your issue is with them and we are at your service, as commanded by the Ameerul-Mu’mineen. ” They then acknowledged his leadership and he similarly acknowledged their positions of authority, after which al-Hajjaj resumed managing the war as before. As both sides prepared for battle, al-Hajjaj assigned ‘Abdur-Rahman bin Sulaim al-Kalbi at the head of his right wing, ‘Umarah bin Tameem al-Lakhmi at the head of the left wing, Sufyan bin al-Abrad over the cavalry and ‘Abdur-Rahman bin Habeeb al-Hakami over the foot troops. On the opposite side, Ibn al-AslTath assigned al-Hajjaj bin Harithah al-Khath‘ami at the head of the right wing, al-Abrad bin Qurrah at-Tameemi at the head of the left wing, ‘Abdur-Rahman bin ‘Abbas bin Rabee‘ah over the cavalry, Muhammad bin Sa‘d bin Abu Waqqas Az-Zuhri over the foot troops and Jabalah bin Zahr bin Qais al-Ju‘fi over the Qurra’ (reciters of the Qur’an), amongst whom was Sa‘eed bin Jubair, ‘Amir ash-Sha‘bi, ‘Abdur-Rahman bin Abu Laila, Kumail bin Ziyad (who had become lethal and fearless in his old age), Abul-Bakhtari at-Ta'i and others.

The battle was fought every day and the people of al-’Iraq provided their soldiers with supplies and provisions, such as fodder for the animals and food for the soldiers that came from different provinces and towns. As for the people of ash-Sham who were with al-Hajjaj, they suffered from limited resources and a shortage of food, having lost all their meat rations, which they still had not been able to find. The war continued for the duration of this year in which the armies lived under combat conditions and fought day in and day out. More often than not, the people of ash-Sham suffered the most setbacks, such as with the death of al-Hajjaj’s associate, Ziyad bin Ghanm.

This year also witnessed the death of al-Muhallab bin Abu Sufrah during his expedition in Marw at the age of seventy-six {may Allah have mercy on him).

During the month of Jumadal-Akhirah, the Ameerul-Mu’mineen, ‘Abdul-Malik bin Marwan, dismissed Aban bin ‘Uthman from office in al-Madinah and appointed Hisham bin Isma‘eel al-Makhzoomi.

Amongst Those Who Died Were:

Asma’ bin Kharijah al-Fazari al-Koofi, a praiseworthy and particularly generous man.

Al-Mugheerah bin al-Muhallab bin Abu Sufrah, a praiseworthy, generous and courageous man who had

held many important posts during his time, died this year.

Al-Harith bin ‘Abdullah bin Abu Rabee‘ah al-Makhzoomi, more commonly known by the nickname Quba’ (Grunt), who was appointed to office in al-Basrah by Ibn az-Zubair.

Muhammad bin Usamah bin Zaid bin Harithah, one of the most virtuous and learned of the Sahabah’s sons, died in al-Madinah and was buried in al-Baqee' (a fertile patch of land in al-Madinah where other members of the Prophet’s family were buried).

'Abdullah bin Abu Talhah bin al-Aswad who was the father of the Faqeeh (jurist) Ishaq, and whose mother, Umm Sulaim, conceived him on the night that her son died. The next morning, Abu Talhah went to see the Prophet (Peace and Blessings of Allah be upon him) to tell him about it and the Prophet (Peace and Blessings of Allah be upon him) said: “Did you sleep with your wife last night?" Abu Talhah said: “Yes. " The Prophet (Peace and Blessings of Allah be upon him) then said: “O Allah! Bestow your blessings on them as regards that night of theirs. ”

'Abdullah bin Ka'b bin Malik to whom the transmission of narrations is ascribed died in al-Madinah during this year.

Sufyan bin Wahb Abu Aiman, al-Khawlani al-Misri, to whom companionship and the transmission of narrations is ascribed, and who invaded Morocco and lived in Egypt where he died.

This year also saw the death of Jameel bin ‘Abdullah bin Ma'mar bin Subah bin Zabyan, Abu ‘Amr the poet, the friend of Buthainah. He had sought her (Buthainah’s) hand in marriage but when he was refused he began to express his love for her in his poems, for which he became well-known as the lover of the Arabs, He resided in Wadi al-Qura and was a modest and respectable Islamic poet who was one of the most eloquent poets of his time.

'Umar bin 'Ubaidullah bin Ma'mar bin ‘Uthman, Abu Hafs al-Qurashi at-Taimi, a charitable and honourable chief whose dominion extended over many lands. He was a deputy of al-Basrah under Ibn az-Zubair and conquered Kabul along with ‘Abdullah bin Khazim, the same person who killed Qatari bin al-Fuja’ah.

Kumail bin Ziyad bin Naheek bin al-Haitham an-Nakha'i al-Koofi who narrated traditions on the authority of ‘Umar, ‘Uthman, ‘Ali, Ibn Mas'ood and Abu Hurairah, participated in the Battle of Siffeen with ‘Ali and was a brave fighter and warrior, as well a pious and spiritual worshipper. He was killed by al-Hajjaj in this year at the age of one hundred whilst in captivity. Al-Hajjaj killed him in an act of revenge for the time when Kumail bin Ziyad had asked ‘Uthman bin ‘Affan to strike al-Hajjaj in the face, however, ‘Uthman pardoned him. Al-Hajjaj therefore said to Kumail: “The likes of you ask the Ameerul-Mifmineen to strike me?” , and he ordered him to be beheaded.
Zadhan Abu ‘Amr al-Kindi, one of the Tabfeen (second and third generations following the righteous Companions), also died in this year. He used to consume intoxicants and play the Tanboor (a long-necked stringed instrument resembling the mandolin), however, Allah blessed Zadhan by facilitating his repentance to Him at the hands of‘Abdullah bin Mas‘ood.

Khaleefah says: “Zirr bin Hubaish, a companion of Ibn Mas‘ood and ‘A’ishah, died during this year at the age of a hundred and twenty years. ”

Shaqeeq bin Salamah Abu Wa’il spent seven years of his adult life in Jahiliyyah after which he embraced Islam during the lifetime of the Prophet (Peace and Blessings of Allah be upon him).

Ummud-Darda’ as-Sughra, whose name was Hujaimah or others say Juhaimah, was a devout follower who was an acclaimed Faqeehah (jurist).

Upon Entering the Eighty-Third Year

This year commenced with preparations for the war between al-Hajjaj and his associates in Dair Qurrah and Ibn al-Ash‘ath and his associates in Dair al-Jamajim. They engaged in daily combat and in the main encounter, the people of al-‘Iraq proved victorious over the people of ash-Sham to the extent Ibn al-AslTath’s comrades (i. e. the people of al-‘Iraq) defeated the people of ash-Sham (al-Hajjaj's comrades) some eighty or more times. Despite this, al-Hajjaj stood his ground, determined to resist the opposition without moving from his position. In fact, any time he happened to gain victoiy on any given day, he would strategically move his army closer to the opposition in a highly proficient manner that demonstrated his expertise in the field of war. Both sides continued to engage persistently until al-Hajjaj commanded his men to launch an attack against the detachment of Qurra’ (reciters of the Qur’an), since it was the role of the Qurra' to boost their comrades’ spirits and motivate them before going into battle. To his disappointment, the Qurra’ managed to withstand the attack and so he assembled his archers together to attack them once more, whereupon he did not disengage until they had killed a large number of them. Al-Hajjaj then attacked Ibn al-AslTath’s detachment and those who were with them until he routed them and caused them to disperse in every direction. Ibn al-Astf ath managed to escape ahead of them along with the scattered remnants of his army, although al-Hajjaj and his vast army, at the head of which was ‘Umarah bin Tameem al-Lakhmi (the commander-in-chief) and Muhammad bin al-Hajjaj, went after them and chased them out in case they happened to kill or take anyone captive on their way. Al-Hajjaj’s army burnt down the provinces, towns and settlements until they reached Karman where they took over a palace that had previously belonged to the people of al-Traq.

The Construction of Wasit

Ibn Jareer says : “It was during this year that al-Hajjaj decided to build (the city of) Wasit, the reason for which was that on one particular occasion, al-Hajjaj happened to notice a monk cross the Tigris River who then stood and urinated at the site of Wasit. He then dug up the land where he had urinated and disposed of it in the Tigris. At this, al-Hajjaj said: ‘Summon him to me’, whereupon the monk was brought to him and he asked him: ‘What caused you to do that?’The monk replied: ‘It is written in our books that a mosque will be built here in which Allah will always be worshipped so long as there is someone on the earth who worships Him and Him alone’. Upon hearing this, al-Hajjaj drafted the plans for the city of Wasit and constructed a Masjid at that very place, ”

This year also marked ‘Ata’ bin Raff’s expedition to Siqilliyyah.

Amongst the Prominent People who Died during this Year: ‘Abdur-Rahman bin Hujairah al-Khawlani al-Misri who narrated traditions on the authority of the Sahabah.

Tariq bin Shihab bin ‘Abd Shams al-Ahmasi who was amongst those who saw the Prophet (Peace and Blessings of Allah be upon him) in person, he participated in some forty or so military expeditions through the eras of as-Siddecq (i. e. Abu Bakr) and ‘Umar (May Allah be pleased with them). He died in al-Madinah during this year.

‘Ubaidullah bin ‘Adiyy bin al-Khiyar reached the age of maturity during the lifetime of the Prophet (Peace and Blessings of Allah be upon him) and narrated traditions on the authority of the Sahabah.

‘Abdullah bin Qais bin Makhramah who was a former judge of al-Madinah and who died there during this

year.

Marthad bin ‘Abdullah Abul-Khair al-Yazani.

During this year, a group of the Qurra’ and scholars who fought with Ibn al-Ash‘ath died after getting lost.

AI-Hajjaj killed numerous prominent figures, amongst whom was ‘Imran bin ‘Isam ad-Duba‘i and ‘Abdur-Rahman bin Abu Laila who narrated traditions on the authority of some Sahabah and to whose father companionship has been ascribed.

Upon Entering the Eighty-Fourth Year

Al-Waqidi says: "‘Abdullah bin ‘Abdul-Malik bin Marwan’s conquest of al-Misseesah occurred during this year. ”

Muhammad bin Marwan invaded Armeeniyyah (Armenia).

Al-Hajjaj assigned Muhammad bin al-Qasim ath-Thaqafi to Persia wherein he ordered him to kill the Akrad (Kurds).

‘Abdul-Malik appointed ‘Iyad bin Ghanm at-Tujeebi over Alexandria.

Moosa bin Nusair conquered a sect from Awrabah within the land of Morocco.

Al-Hajjaj also killed a group of chiefs among Ibn al-Ash‘ath’s associates.

‘Utbah bin an-Nuddar as-Sulami, an honourable Sahabi, died during this year.

‘Imran bin Hittan al-Khariji, who used to belong to the Ahlus-Sunnah wal-Jama‘ah (People of the Prophetic tradition and Community), married a very beautiful woman from the Khawarij (sect of Dissenters) who he was very much in love with, whilst he on the other hand was particularly unpleasant to look at. He had wanted to convert her to following the Sunnah (Prophetic tradition) but she refused and instead he chose to denounce his faith for her and joined her denomination. He was also a renowned poet at the time of ‘Ali’s murder (t) who said about his death and murderer:

“O struck at the hands of the purportedly pious who intended

To obtain the Almighty s satisfaction.

I recall that one day I thought him to he

The best of people in performing good deeds.

What honoured people whose tombs are birds' nests!

Did they not confuse their religion with

Oppression and aggression?!

This was also the year of ‘Abdur-Rahman bin Muhammad bin al-Ash‘ath bin Qais al-Kindi’s ruin. The person referred to here is Ibn Muhammad bin al-AslTath bin Qais, otherwise called ‘Abdur-Rahman bin Qais bin Muhammad bin al-Ash‘ath bin Qais al-Kindi al-Koofi. Abu Dawood and an-Nasa’i narrate the following Hadeeth from him: “If the two parties to a transaction disagree and there is no proof, then what the seller of the goods says is what counts, or they may cancel the transaction. ” Abul-'Umais is reported to

have said that al-Hajjaj killed him when he was aged over ninety - Allah knows best.

Ayyoob bin al-Qirriyyah (al-Qirriyyah being his mother while his father’s name was Yazeed bin Qais bin Zurarah bin Muslim, an-Namari al-Hilali) was an illiterate ‘Arab who would speak the most eloquent and articulate rhetoric. He was a companion of al-Hajjaj and upon arriving in the presence of ‘Abdul-Malik, he was sent as a messenger to Ibn al-AslTath who said to him: “Since you are a spokesperson, disassociate from al-Hajjaj or else I will slit your throat” and so he did as asked and stayed with him. When al-Hajjaj realised what had happened after summoning him, he sentenced him to death by beheading. However, after doing so he regretted it and deemed it pointless, or as the saying goes, “Striving to achieve something that is no longer profitable. ”

Rawh bin Zinba‘ bin Salamah al-Judhami Abu Zur‘ah, an honourable Tabi‘i (second or third generation following the righteous Companions), narrated traditions on the authority of his lather to whom companionship was ascribed.

Tameem ad-Dari, ‘Ubadah bin as-Samit, Mu'awiyah, Ka'b al-Ahbar and others also died during this year.

Upon Entering the Eighty-Fifth Year

Al-Hajjaj dismissed Yazeed bin al-Muhallab from authority in Khurasan and appointed his brother, al-Mufaddal bin al-Muhallab, instead. This was because on one occasion, al-Hajjaj arrived in the presence of 'Abdul-Malik after having passed by a monastery in which it was said a wise, old scholar belonging to the Ahlul-Kitab (i. e. Christians and Jews) dwelt. While he was there, al-Hajjaj called him and said: “O Shaikh (religious elder) ! Do you find anything in your books that mentions you and us?” He said: “Yes. ” Al-Hajjaj asked: “And what description does it give of the Amecrul-Mu’minecn?” He replied: “It says that he is a bald-headed ruler and that whoever stands in his way will be brought to the ground. ” So he said: “And then who?” He replied: “A man by the name of al-Waleed. ” He said: “And then what?” He answered: “A man who is named after a prophet will conquer the people, ” He then asked: “And do you know about me?” He said: “I have already mentioned you. ” “And do you know what will come of me?” He said: “Yes. ” So he said: “And who will rule over al-‘Iraq after me?” He answered: “A man by the name of Yazeed. ” So he asked: “Will that be in my lifetime or after me?” So he said: “1 do not know. ” He then asked: “And what description do you find of him?” He said: “He is a double-crossing traitor. I do not know anything other than that. ” It is reported that al-Hajjaj understood that as referring to Yazeed bin al-Muhallab.

Ibn Jareer says : “During this year, Moosa bin ‘Abdullah bin Khazim was killed in Tirmidh (Tirmiz). ” He mentions that this took place following the murder of his father when neither he nor his associates could find a land to take refuge in, as each time he approached a place, its ruler would appear with an army to battle against him. He persisted in looking for a place until he reached Tirmidh whose king was considered weak and so he called for a truce with him, in addition to sending him gifts and offerings to the point that he and the king went hunting together. The king felt that he should offer to prepare some food and so he called on Moosa bin 'Abdullah bin Khazim to bring along one hundred of his associates for the banquet. Moosa therefore deliberately chose a hundred of his bravest men to enter the country and eat with the ruler, but after they had finished eating, Moosa went into the king’s room and reclined on his bed, and said: "By Allah! I am not getting up from here until this house either becomes my house or my grave. ” At this, the people of the palace flew into a rage such that even his associates were divided on what stance they should take. Following this incident a battle broke out between them and the people of Tirmidh, the outcome of which was the death of a significant portion of the Tirmidh population whilst the remainder of them tied, Moosa subsequently summoned the rest of his army to seize the land and fortify it from their enemies.

The king also fled and took refuge with his brothers, the Turks, from whom he sought assistance to regain

his territory. They told him regarding this: "If a group of merely one hundred men ran you out of your land, then we do not have the capacity to fight against them. ” The king therefore moved on to another sect of the Turks to seek their assistance and, fortunately for him, they willingly dispatched an envoy of missionaries with him to Moosa in order to hear what he had to say. Having sensed them coming, Moosa gave orders, in the blistering heat, for his associates to kindle a fire, put on winter clothing and huddle around it as if they were seeking warmth from it. Hence, when the king of Tirmidh arrived with the envoys, they witnessed what his associates were doing in the extreme heat and so they asked them: "What is this we see you doing?” They replied: "We feel cold in the summer and agony in the winter. ” Bewildered and confused, the delegates then spoke amongst themselves, saying: "Who are these people?They cannot be anything other than Jinn (Jinn: a species created from smokeless fire) ! ’’Having drawn this conclusion, they immediately returned to their king and informed him of it, saying: "We absolutely do not have the capacity to fight against these beings. ”

Disappointed by their reluctance to help him, the ruler of Tirmidh just about managed to mobilise an army with another sect of people who went forth and laid siege to Tirmidh. Al-Khuza[4]i had also gone along and laid siege to them and so while he and his army fought during the first part of the day, the non-‘Arabs fought during the latter part. Moreover, Moosa managed to contrive a wicked plan against them that succeeded in killing a significant number of combatants, which caused 'Umar al-Khuza'i to fear for himself and his army, on which grounds he decided to reconcile with Moosa. One day, ‘Umar ai-Khuza'i entered upon Moosa whilst he was alone in his room and because he had not known that ‘Umar was carrying a weapon, ‘Umar said to him: “I am armed. ” Moosa jumped up from his bed and saw that he was carrying a sword. At that moment, ‘Umar al-Khuza‘i took it and struck him with it until he turned cold, after which ‘Umar ran away. From that day on, the associates of Moosa bin ‘Abdullah al-Khazim remained divided.

Ibn Jareer says: "In this year, ‘Abdul-Malik bin Marwan decided to dismiss his brother, 'Abdul-‘Azeez bin Marwan, from holding office in Egypt. ”

‘Abdul-[6]Azeez bin Marwan

His name was ‘Abdul-'Azeez bin Marwan bin al-Hakam bin Abul-‘As bin limayyah bin ‘Abd Shams, Abul-Asbagh, al-Qurashi al-Umawi.

‘Abdul-'Azeez bin Marwan narrated the following Hadeeth on the authority of his father, as well as from 'Abdullah bin az-Zubair, ‘Uqbah bin 'Amir and Abu Hurairah, that appears in the Musnad of Ahmad and the Sunan of Abu Dawood , which states that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “The most evil (traits) in a man are severe stinginess and uninhibited cowardice. ”

Muhammad bin Sa'd says; “He used be insecure about his speech as he would speak ungrammatical Arabic but he then studied Arabic until he improved and refined his speech, after which he became one of the most eloquent and articulate among the people. The reason he had developed a complex was because on one occasion, a man came to him to complain about his Khatan (son-in-law) and so ‘Abdul-'Azeez said to him: “Man khatanak?” (which means: “Who circumcised you?) Confused as to why he was asking him that, the man answered: “The man who circumcises everyone else. ” Startled by his reply, 'Abdul-Malik shouted to his scribe: “Woe unto him! What did he answer me?” So his scribe said: “O Ameerul-Mu’mineen! You should have said: “Man khatanuk?” (meaning: “Who is your son-in-law?”) ”, i. e. he used incorrect vowels that rendered a completely different meaning. From then on, he swore to himself that he would not leave his house until he had acquired proficiency in the Arabic language. He therefore spent an entire week studying Arabic grammar before he emerged as one of the most eloquently spoken people.

He would later give generously to anyone who spoke correct Arabic, whilst withholding from anyone who spoke ungrammatically, which is why the people exerted great effort to acquire knowledge of Arabic during his era. One day, ‘Abdul-'Azeez said to a man: “Mimman anta?” (literally meaning: “From who are you?” but semantically means: “Who are you?”). As the man replied: “From the Banu ‘Abdud-Dar tribe”, * Abdul-' Azeez said: "You will find this (i. e. the outcome of your answer) in your stipend”, whereafter he deducted one hundred Deenar from it for his unsatisfactory answer.

Al-Qa'qa' bin Hakeem is reported to have said that 'Abdul-'Azeez bin Marwan wrote to ‘Abdullah bin ‘Umar saying: “Present your need to me. ” So Ibn ‘Umar wrote back to him, saying: “Verily the Messenger of Allah (Peace and Blessings of Allah be upon him) said: ‘The upper hand is better than the lower hand; the upper hand is that of the giver and the lower hand is that of the beggar.

When death approached ‘Abdul-'Azeez, he was brought some money amounting to three-hundred measures of gold that had been bequeathed to him, at which point he said: “By Allah! 1 would rather it were a heap of dung in Najd. ” He added: “I would rather that I was not known and that instead I was this flowing water or this plant in the ground of al-Hijaz. ” He also said: “Bring me my shroud in which you will wrap me”, whereupon he started to say: “Wretched are you that shortens your length and lessens your quantity! ”

Actually, ‘Abdul-'Azeez bin Marwan was certainly one of the most popular rulers owing to his immense generosity and munificence. He was the father of the rightly-guided caliph, 'Umar bin ‘Abdul-‘Azeez, who inherited his father’s fine qualities and excelled him in many things.

The Pledge of ‘Abdul-Malik to His Son, al-Waleed, and then to His Brother, Sulaiman bin ‘Abdul-Malik After Him

The pledge of allegiance to al-Waleed took place first in Damascus, followed by the rest of the provinces,

during this year after the death of ‘Abdul-‘Azeez bin Marwan, which was followed by the pledging of allegiance to Sulairaan as his succcessor, However, when it came to receiving the pledge from al-Madinah, Sa[l]ecd bin al-Musayyab refused to pledge allegiance to anyone during the lifetime of ‘Abdul-Malik and so Hisham bin Isma'eel, the deputy of al-Madinah, sentenced him to be flogged sixty lashes, dressed in clothes made from straw, mounted on camel-back and then taken round the city on it. He was therefore taken to Thaniyyat Dhabab - the place where they would crucify and execute people sentenced to death — then brought back to al-Madinah and put in prison. At that point, Sa‘eed bin al-Musayyab said: “By Allah! Had I known that you were not going to kill me, I would never have worn these clothes of straw! ”

Our noble Shaykh adh-Dhahabi says: “Aban bin ‘Uthman bin ‘Affan, the Ameer of al-Madinah and one of the ten jurists of the city, died during this year. ”

Among the other notable people who died during this year were : ‘Abdullah bin ‘Amir bin Rabee‘ah, ‘Amr bm Huraith and ‘Amr bin Salimahdied this year.

Wathilah bin al-Asqa‘, who according to al-Waqidi was Yahya bin Ma‘een who lived during the time of the Prophet (Peace and Blessings of Allah be upon him) and embraced Islam when the Prophet (Peace and Blessings of Allah be upon him) was assembling his army for the Battle of Tabook, also died in this year. It is said that lie participated in the conquest of Damascus where he later stayed and where he also owned a mosque located within the Bab us-Sagheer. His Masjid was later burnt down during the period of the Tamarlank (Tamerlane) upheaval, until nothing remained of it other than sketches in which the waterway running from its eastern doorway can be seen.

Khalid bin Yazeed bin Mu'awiyah bin Abi Sufyan Sakhr bin Harb bm Umayyah had a reputation for being the most knowledgeable in the sciences amongst the Quraish. He was an influential figure in the field of medicine and an authority on the subject of chemistry. One day, he entered upon ‘Abdul-Malik bin Marwan who was in the presence of al-Hakam bin Abul-‘As and eomplained to him that ‘Abdul- Malik’s son, al-Waleed, was demeaning his brother, 'Abdullah bin Yazeed. ‘Abdul-Malik therefore said to him (what means): “Verily, kings, when they enter a town (country), they spoil it and make the most honourable of its people the lowest. ” [an-Naml, 27:34]

In response to that, Khalid quoted the Verse (which means):

> *“And when We decide to destroy a town (population). We (first) send a definite order (to obey Allah and he righteous) to those among them for We (first) increase in number those of its population] who lead a life of luxury. Then they transgress therein, and thus the word (of torment) is justified against them. Then we destroy it with complete destruction.* ” [al-Isra’, 17: 16]

‘Abdul-Malik therefore exclaimed: “By Allah! If your brother, ‘Abdullah, entered upon me, he would not be able speak properly (with correct Arabic grammar). ” At this, Khalid retorted: “Al-Waleed does not know how to speak correctly. ” To that ‘Abdul-Malik said: “It is his brother, Sulaiman, who does not speak intelligibly", whereupon Khalid said: “Because I am the brother of ‘Abdullah, I do not speak properly. ” At that point, al-Waleed bin ‘Abdul-Malik (who was also present) said to Khalid bin Yazeed: “Be quiet, for by Allah, you belong to neither here nor there (i. e. you are insignificant; unimportant) ! "Khalid replied: “Listen, O Ameerul-Mu’mineen! ” and at that point he drew near to al-Waleed and said: “Woe unto you! What is neither here nor there other than my grandfather, Abu Sufyan, the father of all here, and my grandfather, ‘Utbah bin Rabee‘ah, the father of all there! However, had you spoken of ‘spoils of war’, ‘bonds’, ‘at-Ta’if, or for example, had said, ‘may mercy be on ‘Uthman’, then we would have said that you have spoken the truth. " (He meant that al-Hakam was an exile from at-Ta’if, he tended to the spoils of war and he betook himself to nobles such that ‘Uthman accommodated him when he came to

power). ” Upon hearing this, al-Waleed and his father could not come up with a suitable rejoinder and were left speechless - Allah, the Sublime, knows best.

Upon Entering the Eighty-Sixth Year

This was the year in which Qutaibah bin Muslim, al-Hajjaj’s deputy, undertook a military expedition against Marw (Merv), Khurasan and many lands within the Turk and Kuffar (non-Muslims; disbelievers) dominions. In the course of this expedition, he took many people captive, gained considerable war booty and seized the citadels, fortresses and properties, and then returned home as his army preceded him. Ai-Hajjaj subsequently wrote to him, rebuking him for that, saying: “If you are heading towards the land of the enemy then station yourself at the forefront of the army, and if you are returning home then be positioned at their rear, meaning that it is your responsibility to shield them from being harmed by the enemy or anyone scheming against them. ’’This is a sound opinion derived from the Sunnah.

During this year, the plague struck ash-Sham (the Levant) and the cities of al-Basrah and Wasit. It later became known as al-Fatayat, meaning: “young women”, as it first affected the women.

Maslamah bin ‘Abdul-Malik invaded the land of ar-Room wherein he fought, killed and captured its people, gained war booty and handed it over. He then conquered the fortresses at Walaq and al-Akhram in the land of ar-Room.

‘Abdul-Malik entrusted leadership over Egypt to his son, ‘Abdullah, following the death of his brother, ‘Abdul-‘Azeez. ‘Abdullah then entered it during the month of Jumadal-Akhirah at the age of twenty-seven.

King al-Akhram of ar-Room died during this year in Wara. Al-Hajjaj imprisoned Yazeed bin al-Muhallab and the Hajj Pilgrimage was led by Hisham bin Isma‘eel al-Makhzoomi.

This year also witnessed the deaths of Abu Umamah Sudayy bin ‘Ajlan al-Bahili, ‘Abdullah bin Abu Awfa and ‘Abdullah bin al-Harith bin Jaz’ az-Zubaidi.

In mid-Shawwal, the Ameerul-Mu'mineen also passed away.

‘Abdul-Malik bin Marwan, the Father of the Khulafa’al-Umawiyyeen (Umayyad Caliphate)

His name was ‘Abdul-Malik bin Marwan bin al-Hakam bin Abul-'As bin Umayyah, Abul-Waleed al-Umawi, the Ameerul-Mu’mineen. His mother was ‘A’ishah bint Mu'awiyah bin al-Mugheerah bin Abul-‘As bin Umayyah.

Ibn Abu Khaithamah said on the authority of Mus'ab bin az-Zubair that he was the first person in Islam to be named ‘Abdul-Malik. He also goes on to say that the first person to be named Ahmad in Islam was the father of al-Khaleel bin Ahmad al-‘Aroodi.

'Abdul-Malik bin Marwan inherited the caliphate in the sixty-fifth year of the Hijrah during his father’s lifetime, which coincided with the caliphate of Ibn az-Zubair who held it simultaneously. ‘Abdul-Malik therefore asserted his authority over ash-Sham (the Levant) and Egypt for a period of seven years during which time Ibn az-Zubair was recognised as the Khaleefah throughout the rest of the Muslim world. 'Abdul-Malik then secured the caliphate for himself within the rest of the countries and provinces following Ibn az-Zubair’s murder in the seventy-third year that lasted up until this year, as we shall come to mention.

In accounts that give a description of him, 'Abdul-Malik is said to have had gold-plated teeth that were so widely spaced that a fly could pass through them if his mouth was open, for which reason he was nicknamed Abudh-Dhibban. He was white skinned, of medium build and he was neither thin nor broad in structure. His eyebrows were joined and he had big black eyes that had a tint of blue in them. His nose was slim, his face was radiant and handsome, and the hair on his head and in his beard was white, which he had never dyed (although it is said that he dyed it later on).

Al-A'mash said on the authority of Abuz-Zinad: “There were four Fuqaha’ (jurists) of al-Madinah:Sa'eed bin al-Musayyab, 'Urwah and Qabeesah bin Dhu’aib and 'Abdul-Malik bin Marwan prior to his coming to power. ”

Ash-Sha'bi said: “I never sat in the company of anyone where I was not given more credit, except for ‘Abdul-Malik bin Marwan. I never quoted a Hadeeth to him without him adding embellishments from his own knowledge, nor could I recite poetry to him without him doing the same. ”

Ath-ThaTab said on the authority of Ibnul-A'rabi that when ‘Abdul-Malik succeeded to the caliphate, he had a Mus-haf (Arabic Qur’an manuscript) in his room, which he then closed shut and said: “This is farewell between you and I. ”

'Abdul-Malik was audacious in the face of bloodshed, his associates were selected from his own Math- hab (school of Islamic jurisprudence; denomination), amongst whom was al-Hajjaj, al-Muhallab and others. He was astute, insightful and judicious. He was concerned with the politics of this world and he would not entrust his own worldy affairs to anyone other than himself. His mother was ‘A’ishah bint Mu'awiyah bin al-Mugheerah bin Abul-'As whose father, Mu'awiyah, cut off the nose of Hamzah, the paternal uncle of the Prophet (Peace and Blessings of Allah be upon him) on the day of Uhud.

Ibn Juraij narrates that his father said: "‘Abdul-Malik bin Marwan led the Hajj Pilgrimage for us in the seventy-fifth year, two years after the death of Ibn az-Zubair. He delivered a sermon to us whilst on the Pilgrimage in which he said: 'To proceed:There were those caliphs before me who would devour money and be devoured by it. By Allah! I do not treat the illnesses of this Ummah except with the sword, for my caliphate will not be deemed weak (referring to 'Uthman), nor hypocritical (referring to Mu'awiyah), nor defective (referring to Yazeed bin Mu'awiyah). O people! We will endure all your pains and needs except

for initiating partisanship or ambushing the pulpit.

Az-Zuhri says: “I heard ‘Abdul-Malik say in his sermon: ‘Knowledge will soon be suppressed, therefore let every man who possesses it make it manifest without him being seized or shunned.

Al-A‘mash says: “Muhammad bin az-Zubair informed me that Anas bin Malik wrote to ‘Abdul-Malik complaining about al-Hajjaj, whereupon he said in his letter: ‘If a man had served ‘Eesa (Jesus) for just one night, or if he had served him at all, the Nasara (followers of Christ) would know who he was and he would stay with them. Similarly, if a man had served Moosa (Moses) or even if he had just seen him, the Yahood (followers of Moses) would know who he was and he would be mentioned amongst them. Verily, I am a servant of the Messenger of Allah (Peace and Blessings of Allah be upon him) and his Companion, and al-Hajjaj has harmed me by doing what he did to me and by saying: ‘Tell me who has ever witnessed ‘Abdul-Malik crying whilst reading the Book of Allah! ’ He has brought anger upon himself, if Allah wills it so. ” He then wrote a strongly worded letter to al-Hajjaj that caused al-Hajjaj’s face to change upon reading it. He then said to the messenger: ‘Leave, and go to him so that we might please him.

It was said to ‘Abdul-Malik: “What makes the best of men?” He replied: “He who is humble on the basis of his high standing, he who becomes an ascetic on the basis of his ability and he who abandons assistance on the basis of his strength. ”

Al-Mada’ini says: ‘“Abdul-Malik once said to his children’s tutor, Isma‘eel bin ‘Ubaidullah bin Abul-Muhajir: ‘Teach them honesty just as you teach them the Qur’an. Deter them from obscene people, as it is they who lack piety and manners the most. Keep them away from the servants, as they are corruptive. Compose their emotions, toughen their necks, feed them meat that will strengthen them, and teach them poetry so that they may be able to praise and felicitate. Discipline them to sip water and not to gulp it down and fill their stomachs with it. Should the need arise, give it to them and have them do it with the right etiquette and in secret so that it is not made known to those less fortunate or those who are deceitful, who may feel contempt towards them. ”

Abu Bakr bin Abud- Dunya said: “According to al-Husain bin ‘Abdur-Rahman, it was said to Sa‘ced bin al-Musayyab that ‘Abdul-Malik bin Marwan said: [l]I have resolved to neither rejoice over good deeds nor to feel saddened by the perpetration of a sin or crime. ”’At this Sa‘eed remarked: “The death of his heart is now absolute. ”

Al-Asma'i is reported to have said on the authority of his father that he said: “‘Abdul-Malik was delivering a powerful and deeply-moving sermon one day when all of a sudden he interrupted his speech and began to cry hysterically. He then said: ‘O Allah! My sins are great, though even if You pardon them just a little, that would be greater than they are. O Allah! Wipe away the greatness of my sins by pardoning me just a little! ”It is said that when al-Hasan heard that he had said that, he also began to cry and said: “If words were to be written in gold, this would have been written down! ’’Others have similarly narrated this tradition.

It is said that when he was dying, his son, al-Waleed, entered upon him and started to cry and so ‘Abdul-Malik said to him: “What is this?Do you pity the servants and the Ummah?When I die, prepare yourself, put on your garments, wear the fur of a tiger, rectify matters in keeping with its equals and be wary of the Quraish. ” He then said to him: “O Waleed! Fear Allah in that which is appointed to you in succession and carry out my will. Turn to my brother, Mu‘awiyah, and maintain the bonds of kinship with him, turn to my brother, Muhammad, and appoint him permanently over al-Jazeerah without dismissing him, and turn to the son of our uncle, ‘ Ali bin ‘Abbas, who imparted his love and advice to us and who shares our lineage and rights. Therefore, maintain the bonds of kinship with him and observe the fulfilment of his rights.
With respect to al-Hajjaj bin Yoosuf, respect and honour him as it was he who put the country in order for

you, triumphed over the enemy, consolidated the kingdom and dissolved the unity of the Khawarij (Dissenters). Refrain from breaking away from your brothers by being the sons of one mother and by being free men during war, so that you may become famous, as war does not reveal the fate of death before its time. The one who is known is celebrated by his comrades until the hearts are favourably disposed towards him and tongues utter beautiful things about him. ”

Abu Mus-hir says: “It was said to ‘Abdul-Malik when he was on his death bed: ‘How do you feel?’He replied: T find myself as Allah, the Sublime, says (what means):

“And truly, you have come to Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. [al-An‘am, 6:94]

His son, al-Walecd, offered the prayer at his funeral and following this, he assumed the caliphate. According to Ma‘shar, ‘Abdul-Malik was aged sixty when he died, which is further verified by al-Waqidi. On the other hand, al-Mada’ini and others maintain that he was aged sixty-three, whilst some have said he was aged eighty-five. He was buried at the site of the Bab ul-Jabiyat is- Sagheer graveyard.

Some accounts mention that the following people might have also died in this year:

Arta’t bin Zufar bin ‘Abdullah bin Malik bin Shaddad bin Damrah who lived to be more than a hundred and thirty years. He was a pious and praiseworthy noble, as well as an acclaimed poet.

Yoonus bin ‘Atiyyah al-Hadrami, the chief judge of Egypt.

Mutarrif bin ‘Abdullah bin ash-Shikhkheer, a companion of ‘Imran bin Husam and a senior Tabfi (the second and third generation following the Companions) is said to have died this year. He would tell the people: “If there is something that you need from me then do not come to me about it for I hate to see the look of humiliation on your face, rather write it down on a piece of paper and send it to me. ” He would also say: “This thing called death spoils the grace of the people of favour, therefore seek the immortal favour. ”

Mutarrif had also dug himself a grave in his house, which he would lie in at some point every day and wherein he would spend time praying and reading the Qur’an to remind himself of death. He died in al-Basrah and held a great status with the caliphs, kings and leaders.

The Khilafah of al-Waleed bin ‘Abdul-Malik, the Founder of the Damascus Mosque

Upon returning from buryng his father outside of the Bab ul-Jabiyat is-Sagheer, which took place on either a Thursday or Friday during mid-Shawwal of this year (i. e, the eighty-sixth year), al-Waleed bin ‘Abdul-Malik did not enter his house without first ascending the pulpit of the Masjidul-A‘zam (the Greatest Mosque) in Damascus and delivering a sermon to the people. As part of that speech, he said : “Verily, to Allah we belong and to Him we shall return and we seek His help concerning our tragedy with the Ameerul-Mu’mineen. Praise belongs to Allah for this favour of the caliphate that He has bestowed upon us, therefore rise and pledge your allegiance. " The first to stand up was ‘Abdullah bin Hammam as-Salooli who said:

“Allah has granted you that which has no superior

Which atheists wanted to obstruct.

But Allah wanted it for you

So that you may be adorned with its ring (i. e. invested with authority).

He then pledged his allegiance and the people followed his lead.

He was disciplined, abstinent and his outlook was so prudent that it was said he was never really acquainted with his boyhood or youth. One outstanding saying out of his many good qualities and traits is: “If Allah had not related to us the story of the nation of Loot in His Book, we would not know that man had been with man as he is with women. ”

Upon Entering the Eighty-Seventh Year

Al-Waleed bin ‘Abdul-Malik dismissed Flisham bin Isma'eel from office in ai-Madinah and appointed ‘Umar bin ‘Abdul-‘Azeez, the son of his paternal uncle and husband of his sister, Fatimah bint ‘Abdul-Malik. It is said that ‘Umar - he was aged twenty-five at this time - entered the city with thirty camels during the month of Rabee‘ul-Awwal, disembarked at the house of Marwan and the people came to acknowledge his ascension to power there. He then offered the Dhuhr (noon) prayer and summoned al-Madinah’s ten jurists, namely: ‘Urwah bin az-Zubair, ‘Ubaidullah bin ‘Abdullah bin ‘Utbah, Abu Bakr bin ‘Abdur-Rahman bin al-Harith bin Hisham, Abu Bakr bin Sulainian bin Abu Khaithamah, Sulaiman bin Yasar, al-Qasim bin Muhammad, Salim bin ‘Abdullah bin ‘Umar, his brother, ‘Ubaidullah bin ‘Abdullah bin ‘Umar, ‘Abdullah bin ‘Amir bin Rabee‘ah and Kharijah bin Zaid bin Thabit.

As they entered upon him, they sat down and then praised and glorified Allah, whereafter he said: “Indeed, I called on you for your contribution concerning my affairs and so that you might be lacilitators to the truth. I certainly do not want to decide in favour of a matter without having consulted you first, therefore if you see someone trespass or should you be informed that one of my delegates has carried out some misdeed, I urge whoever informs you of that to tell no one other than me. ” After saying that, they left his presence feeling satisfied with him and then went their separate ways.

During this year, Maslamah bin ‘Abdul-Malik invaded the land of ar-Room where he killed hundreds of people, conquered many of its citadels and fortresses, and gained a great deal of war booty.

Qutaibah invaded Beekand where a considerable number of Turks, specifically the inhabitants of Bukhara (capital province of Uzbekistan), joined in association with him. As he disembarked in their land, they appealed to him for help over the people of as-Sughd (Soghdiana; a province of the Archaemenid Persian

Empire) and the surrounding Turks. In view of this, Qutaibah decided to advance against the people of as-Sughd with an enormous army, which caused them to block off all passes and roads. Subsequently, both sides met in battle for a period of two months during which Qutaibah was unable to send a messenger out to them, whilst no messenger came to them from the opposing side either. Consequently, al-Hajjaj did not receive word from Qutaibah, and he began to fear for him and the Muslims amidst their many enemies among the Turks. In response to this situation, the Muslims were urged in the mosques across all major cities of the Muslim world to make DuV (supplication) for their safety and wellbeing.

In the meantime, Qutaibah and the Muslim army engaged in battle against the Turks on a daily basis. Qutaibah had been acquainted with an important fugure among the non-‘Arabs by the name of Tandar who he appointed over the people of Bukhara, who subsequently bribed him with a generous amount of money to approach Qutaibah on some matter. Annoyed by this, Qutaibah decided to forsake the people and so Tandar went to him and said: “Forsake me instead”, which he did, leaving Qutaibah with nobody other a man by the name of Dirar bin Husain. Tandar then said to Qutaibah: “This agent comes to you in haste in pursuit of al-Hajjaj’s dismissal”, at which point Qutaibah said to his guard: “Chop off his headf ”, and thus, he was executed.

Following this ordeal, Qutaibah asserted to Dirar: “Nobody will ever know of this apart from you and I, and I vow to Allah that until our war is over, I will stick by you through thick and thin; therefore refrain from saying anything about this, as by allowing news of this to spread, the people will become discouraged by it. ” Qutaibah then stood up and began to motivate the people for war and boost the spirits of the flag bearers. Soon afterwards, the people engaged in a fierce battle wherein Allah bestowed patience and perserverance upon the Muslims, such that they did not cease fighting throughout the day until He finally granted them a victorious outcome through the obliteration of the Turk army who were either killed, taken captive or taken to al-Madinah where they sought refuge.

It follows that Qutaibah gave orders for the refugees to be executed, although they inevitably attempted to reconcile with him by offering him a large amount of money and so he conceded. He then appointed a man from his own people along with a detachment of his army to return them to their land but, midway into their journey, the people violated their agreement by killing their commander and cutting off the noses of those who were with him. As a result, Qutaibah returned and laid siege to them for a whole month, following which he ordered his troops and workers to cover the enclosure with hay with the intention of setting it alight. However, in the process of doing so, the enclosure fell down and forty of his workmen were killed. Not long after this, the people tried to enter into negotations with Qutaibah towards making peace but he outright refused and did not break the siege until he had conquered them and killed ail of their combatants. The people were then taken captive and their wealth was seized.

The Muslim army acquired an abundance of gold and silver vessels, idols made from solid gold, and many other valuable things that altogether amounted to one hundred and fifty thousand Deenars, not to mention the large amount of money, precious jewels and various types of weapons that were found in the king’s treasury. They obtained even more riches from what they appropriated of the captives’ personal possessions. Notably, Qutaibah wrote to al-Hajjaj requesting his permission to distribute the spoils between his soldiers, to which al-Hajjaj consented. Thus, the Muslims prospered, a large number of people and weaponry fell into their hands, and their strengthened position meant that they gained a decisive advantage over their enemies - all praise and thanks belong to Allah.

Also during this year, ‘Umar bin ‘Abdul-‘Azeez, the deputy of al-Madinah, led the Hajj Pilgrimage with the people.

Amongst the Prominent People Who Died in this Year: ‘Utbah bin ‘Abd as-Sulami who was an honourable Sahabi from as-Suffah.

Al-Miqdam bin Ma'di Karib, an honourable Sahabi who resided in Hims (ancient Emesa, city in central Syria).

Abu Umamah al-Bahili whose real name was Sudayy bin ‘Ajlan, was an honourable Sahabi who also resided in Hims.

Qabeesah bin Dhu’aib, Abu Sufyan al-Khuza‘i al-Madani, who was born in the year of the Conquest (of Makkah), on which occasion he was taken to the Prophet (Peace and Blessings of Allah be upon him) who supplicated for him on his behalf

‘Urwah bin al-Mugheerah bin Shu‘bah, who was appointed to office in al-Koofah by al-Hajjaj.

Yahya bin Ya‘mar who was a former judge of Marw (Merv) and the first to apply dots to the Masahif (Arabic manuscripts of the Qur’an).

Shuraih bin al-Harith bin Qais, a judge who reached the age of maturity during Jahiliyyah (the pre-lslamic period of ignorance) and was appointed by ‘Umar as the judge of al-Koofah.

Upon Entering the Eighty-Eighth Year

Maslamah bin ‘Abdul-Malik and his brother’s son, al-‘Abbas bin al-Waleed bin ‘Abdul-Malik undertook a military campain throughout the summer that resulted in the Muslims seizing the Tuwanah citadel during the month of Jumada of this year. A severe battle ensued among the people, in the course of which the Muslims launched an attack against the Christians, who were routed and took sanctuary in their churches. The second attack came from the Christians after they came out from their churches and defeated the Muslims to the point that none of them held their positions except for al-‘Abbas bin al- Waleed who w'as with Ibn Muhaireez al-Jumahi at the time. On that occasion, al-‘Abbas said to Ibn Muhaireez: “Where are the Qurra’ (reciters) of the Qur’an who seek the Countenance of Allah, the Majestic and Sublime?” He replied: “Call them to come to you. ” So he shouted: “O people of the Qur’an! ” and at that instant the Muslims turned back and launched another attack on the Christians that forced them to take refuge within the fortress. The Muslims subsequently blockaded them within its confines until they won the battle.

Ibn Jareer mentions that in the month of Rabee‘ul-Awwai of this year, al-Waleed sent his scribe to'Umar bin ‘Abdul-‘Azeez in al-Madinah bearing orders to renovate the Prophet’s mosque along with the appended compartments belonging to the wives of the Prophet (Peace and Blessings of Allah be upon him). He further instructed him to expand its Qiblah (point and direction of prayer) and the rest of its diameter to two hundred by two hundredDhira[1] (cubits), in addition to buying the property of whoever wished to sell it at a reasonable price. He was instructed to subsequently demolish the newly-bought properties and to fix high house prices on the residents, and by doing this he maintained it was in keeping w ith the practice of the pious precedessors, ‘Umar and ‘Uthman.

Having received the Ameerul-Mu’mineen’s letter, ‘Umar bin ‘Abdul-‘Azeez decided to convene a meeting of the chiefs, the ten Fuqaha’ (jurists) and the people of al-Madinah. As he was reading out al- Waleed’s directive, the people grew increasingly troubled and angered, andexclaimed: “But these apartments have low ceilings made from palm branches, the w'alls are made of unburnt bricks and the doors are made from cloth, that must remain intact in their orginal form for the Hajj pilgrims, visitors and travellers to look at so that they might contemplate on the houses of the Prophet (Peace and Blessings of Allah be upon him) and be humbled by them. It is incumbent that they are not renovated except out of necessity and even in those

dire circumstances should they remain as they are. These lofty buildings that ai-Walccd proposes are indeed like the dwellings of the Pharoah and Khosrau (a general designation of the Persian kings) in origin and, moreover, they are symbolic of their high hopes of everlasting life in this world. ” Upon concluding the meeting, ‘Umar bin ‘Abdul-‘Azeez wrote to al-Waleed notifying him of the consensus that was reached between him and the ten Fuqaha’ but in spite of that, al-Waleed still commissioned him to execute his plans on the mosque which involved raising its ceiling.

Inevitably, ‘Umar was unable to find anyone willing to tear down the humble houses, however, when the project finally got underway, the nobles and prominent people of the Banu Hashim tribe along with others began to scream and cry as they had done on the day of the Prophet's death (Peace and Blessings of Allah be upon him). The people who owned properties neighbouring the Masjid also agreed to sell them, and so ‘Umar exerted every effort to carry out Waleed’s specific instructions. This involved making modifications to the house of the Prophet (Peace and Blessings of Allah be upon him) and ‘A’ishah’s house {in which the Prophet’s grave had originally been located in the eastern quarters but was moved within the Masjid during the current renovations), and the rest of the apartments belonging to the Ummahatul-Mu 'mineen.

Ibn Jareer mentions that al-Waleed wrote to the king of ar-Room requesting him to send materials and resources for the project and, in fulfilment of his request, the king dispatched one hundred labourers, materials amounting to approximately fifty loads that were specially crafted for the Prophet’s Masjid, and a further one hundred thousand Decnars (unit of currency). In fact, these resources had first been allotted to the project for the Masjid of Damascus - Allah knows best.

This year also saw Qutaibah bin Muslim’s military expedition against the king of the Turks, Koor Maghanoon, who was the son of the sister of the Chinese king.

‘Umar bin ‘Abdul-‘Azeez led the Hajj Pilgrimage for the people, amongst who were many of Quraish’s nobles. Upon arriving in Makkah, he came across some people who notified him of a water shortage due to the lack of rain, upon which he asked his companion: “Did we not invoke for rain?” He then summoned the people to congregate together in order to collectively supplicate for rain, which they continued to do until it eventually began to rain.

Amongst the Prominent People who Died in this Year:

‘Abdullah bin Busr bin Abu Busr al-Mazini, an honourable Sahabi like his father who lived in Hims, and transmitted narrations to some of the TabPeen.

'Abdullah bin Abu Awfa ‘Alqamah bin Khalid bin al-Harith al-Khuza'i, wrho was later ascribed the name al-Aslami, was an honourable Sahabi, who was in fact the last Sahabi to remain in al-Koofah.

Hisham bin Isma'eel bin al-Waleed al-Makhzoomi al-Madani also died in this year.

Hakeem bin ‘Umair al-‘Ansi ash-Shami, to whom the transmission of narrations has been ascribed, was the only person along with his son, Muhaireez [Abul-Ahwas], in ash-Sham who could publicly criticise ai-Hajjaj. He was killed in this year during the invasion of Tuwanah in the land of ar-Room.

Upon Entering the Eighty-Ninth Year

This was the year in which Maslamah bin ‘Abdul-Malik and the son of his brother, ‘Abbas bin al-Waleed, undertook a military invasion against the land of ar-Room during which they killed hundreds of people and conquered many fortresses, including the fortresses of Sooriyah (situated in ash-Sham), Ammooriyah

(situated in the land of ar-Room), Hiraqlah (the name of a city in ar-Room) and Qamoodiyah. As a result, they gained extensive booty and took a large number of people captive,

Qutaibah bin Muslim invaded the lands of as-Sughd (Soghdiana; a province of the Archaemenid Persian Empire), Nasaf' (the name of a city between Jaihoon and Samarqand) and Kiss (Kish, a city near Samarkand) wherein he encountered many of the Turks who he vanquished and killed, He then moved on to Bukhara where he came into contact with many of the Turks and fought in combat against them for two days and nights in a place called Kharqan (a town in Samarqand), the outcome of which was the Qutaibah’s triumph over them,

Following this, Qutaibah advanced against Wardan Khudhah, the king of Bukhara , and engaged in a tierce battle against him. Qutaibah, however, was unable to defeat him and so withdrew his army to Marw (Merv) where he was delivered a letter from ai-Hajjaj, in which he reprimanded him for fleeing from the battlefield and surrendering before the enemies of Islam. He also instructed him to send him a picture (plan) of the land of Bukhara, which Qutaibah did. Al-Hajjaj therefore wrote back to him, saying: “Go back and repent to Allah for your error. Take such and such a road and return to Wardan Khudhah but in doing so, refrain from taking the small side roads. ”

During this year, al-Waleed bin ‘Abdul-Malik appointed Khalid bin ‘Abdullah al-Qasri as a figure of authority over Makkah, who later built a well at the site of Thaniyyat Tuwa and another at Thaniyyat al-Hajoon under al-Waleed’s orders; a project which proved successful in generating fresh sweet water for the people.

In this year, Qutaibah bin Muslim invaded the Turks until he penetrated as far as the border of Adhrabeejan and in doing so he conquered many citadels and towns. ‘Umar bin ‘Abdul-‘Azeez led the Hajj Pilgrimage for the people in this year.

Siqilliyyah (Sicily) and Mayoorqah (Palma dc Mallorca) were conquered in this year,

Moosa bin Nusair and his son advanced against an-Niqrees, the king of the Europeans, which resulted in the acquisition of many lucrative lands.

Amongst the Prominent People who Died:

‘Abdullah bin Busr bin Abu Busr al-Mazini, who was a Sahabi (Companion) like his father, died during the aforementioned events.

‘Abdullah bin ThaMabah bin Su‘air who was one of the TabFeen and a poet belonging to the tribe of Banu ‘Udhr. It is said that he had reached the age of maturity during the lifetime of the Prophet (Peace and Blessings of Allah be upon him) who is reported to have stroked his head. Az-Zuhri studied the sciences of lineage and ancestry under his tutelage.

Upon Entering the Ninetieth Year of the Hijrah

Maslamah bin ‘Abdul-Malik and al-‘Abbas bin al-Waleed bin ‘Abdul-Malik invaded the land of ar-Room in which they conquered its fortresses, killed most of the opposition, gained war booty and took many people captive.

Ar-Room took as captive the army’s naval commander, Khalid bin Kaisan, and upon returning to their king with him, he respectfully handed him over to al-Walced bin ‘Abdul-Malik.
Al-Waleed dismissed his brother, ‘Abdullah bin ‘Abdul-Malik, from his post in Egypt and appointed

Qurrah bin Shareek instead,

Muhammad bin al-Qasim ath-Thaqafi, the commander of al-Hajjaj's army, killed the king of as-Sind (Indian province), Dahir bin Sassah. Qutaibah bin Muslim conquered the city of Bukhara and in doing so defeated various sects among the enemy Turks, the events and details of which arc too many and too lengthy to mention but can be found in Ibn Jareer’s account. Essentially, following the conquest of Bukhara in this year, Tarkhoon, the king of as-Sughd, sought reconciliation with Qutaibah by offering him a yearly stipend, which Qutaibah accepted from him for an assurance of security.

Wardan Khudhah, the leader of Bukhara subsequent to Qutaibah’s acquisition of it, appealed to the Turks for help, who in turn responded to his request and in doing so came to his assistance from all directions. Hence, Wardan Khudhah advanced forth and launched an attack against the Muslims that won him the upper hand by debilitating the Muslim army. In spite of this, the Muslims turned back to make a second attack and this time succeeded in killing a large percentage of the enemy combatants, following which Qutaibah and the king of as-Sughd made peace and Qutaibah conquered Bukhara and its fortresses. He then returned home with his soldiers under the orders of al-Hajjaj.

Yazeed bin al-Muhallab escaped from al-Hajjaj’s prison and met with his two brothers, al-Mufaddal and ‘Abdul-Malik, who together went to seek refuge with Sulaiman bin ‘Abdul-Malik, who offered them protection from al-Hajjaj. The reason for Yazeed"s imprisonment was that al-Hajjaj had imposed a hefty fine of six million Deenars on him and his brothers but Yazeed defiantly contested the penalty more than the other two and so al-Hajjaj decided to make an example out of him by casting him in prison.

It so happened that once, when al-Hajjaj had set out to administer to the army that he was planning to send against the Kurds, which he was due to accompany as soon as a trench had been dug and guards had been assigned to it, Yazeed bin al-Muhallab seized the opportunity to escape in his absence. One night, Yazeed arranged for a large quantity of food to be prepared for the prison guards in a ploy to distract them, while he disguised himself as one of the cooks by making his beard white. As he left the prison, one of the guards saw him and said to the other guards: “Have you seen that man over there?His gait is just like that of Yazeed bin al-Muhallab! "The guard then caught up with him to verify his identity but when he saw that his beard was white, he left him alone. Yazeed bin al-Muhallab subsequently met his brothers, boarded a ship and set sail towards ash-Sham. When al-Hajjaj found out about this he became furious and in the heat of the moment, he decided to go after them himself under the assumption that they had headed for Khurasan.

Two days had passed before al-Hajjaj was informed about Yazeed’s escape and after setting out towards ash-Sham, he then wrote to al-Walecd to notify him of it. Meanwhile, Yazeed had disembarked the ship in Jordan and gone to stay with Wuhaib bin ‘Abdur-Rahman al-Azdi, an official of Sulaiman bin ‘Abdul-Malik, Wuhaib therefore sent word to Sulaiman, saying: “Yazeed bin al-Muhallab and his two brothers are staying in my house. They came seeking refuge from al-Hajjaj. ” Sulaiman replied: "In that case, bring them to me and they will be safe", and so they went to Sulaiman who granted them his protection. After this, Sulaiman wrote to his brother, al-Waleed, saying: “Indeed, the al-Muhallab family is under my protection. They have three million Deenars that remains to be paid to al-Hajjaj, which is now in my possession. ” Al-Waleed wrote back saying: “No, by Allah! Do not grant them protection until you have sent them to me. ” Sulaiman therefore replied: “No, by Allah! I will not send them back unless I accompany them. I therefore implore by Allah that you, O Amcerul-Mu'minecn, do not infringe upon my decision concerning this. ” So he wrote to him saying: “No, by Allah! Do not come with them; rather, send them to me in chains. ” At that point, Yazeed said: “Send me to him, as I do not want to be the cause of hostility or war between the two of you but I suggest that you send me with your son and write to him in an exceptionally courteous manner. ” Hence, Sulaiman sent Yazeed in the company of his son,
Ayyoob, who Sulaiman warned before their departure: “Once you enter the lobby, chain yourself to

Yazeed in shackles”, which is what they did.

Upon seeing his brother's son in shackles, al-Waleed remarked: “By Allah! What has Sulaiman done! "Ayyoob then handed the letter from his father to his uncle and said: “O Ameerul-Mu'mineen! 1 sacrifice myself so that you do not infringe upon my father’s covenant of protection, even though you have the most right to deny it. Do not extinguish our hopes for peace within the area appointed to us by you and do not diminish our power by cutting us off from you. ” At that point, al-Waleed read out Sulaiman bin ‘Abdul-Maiik’s letter, which stated: “O Ameerul-Mu’mineen! By Allah, if 1 thought that he posed a threat to you or if he was working against you, I would have taken action against him without delay and put him in chains myself. Therefore, do not violate my contract or undermine my authority, for I do not act except out of compliant obedience to you, that is Allah's good favour, the way of Islam and the way of him (al-Muhallab), his father and the members of his family. However, if you choose to dishonour our relations by failing to safeguard my contract, and you will ultimately do as you will, then I pray that Allah protects you from my fury and my violation of the sanctity of my duty and affiliation to you.

By Allah, O Ameerul-Mu’mineen! You do not know what remains of you and I, or when death will be the cause of separation between us. Therefore, if you will it, O Ameerul-Mu’mineen, do not bring death upon us and return him to me. By Allah, 1 do not desire anything in this world besides Taqwa (fear of and obedience to Allah) more than your pleasure and satisfaction with me, for that is certainly dearer to me than my own pleasure and satisfaction. By Allah, 1 ask that we gain the pleasure of Allah, the Majestic and Sublime, through our relations and therefore if, one day, you want to honour our relationship and my dignity by showing regard for my rights, then hand over Yazeed to me and fulfill all that I have requested that is rightfully mine. ”

Upon reading his letter, al-Waleed said: “Sulaiman has certainly troubled me”, whereupon he called on his brother’s son who drew close to him and began speaking to him, which he began by praising and glorifying Allah and invoking prayers on the Messenger (Peace and Blessings of Allah be upon him), and then he said: “O Ameerul-Mu'mineen! Your being tried with us is from Allah’s good favour and the best of trials, therefore, whoever forgets this then let us not be among those who forget and whoever disbelieves in this then let us be among the disbelievers. One of the trials of the Ahlul-Bait (family of theProphet (Peace and Blessings of Allah be upon him)) is to obey you and contest your enemies in the greatest lands of the east and the west; our fate is nothing other than great in that respect. ” So al-Waleed said to him: “Sit down”, which he did and at that point al-Waleed granted Yazeed protection and sent him back to Sulaiman bearing gifts and fine foods, which Yazeed presented to him upon his arrival.

Al-Waleed subsequently wrote to al-Hajjaj, saying: “I have returned al-Muhallab and the members of his household to Sulaiman, therefore desist from him and his family and write to me confirming your obedience to this. ” Al-Hajjaj acquiesced and refrained from pursuing the al-Muhallab family and in doing so waived any outstanding fines, including a fine amounting to one million Deenars that was owed by ‘Uyainah bin al-Muhallab. Yazeed continued to remain with Sulaiman bin ‘Abdul-Malik until the death of al-Hajjaj.

Amongst the Prominent People who Died in this Year:

‘Abdur-Rahman bin al-Miswar bin Makhramah died this year, as did Abul-‘Aliyah ar-Riyahi and Sinan bin Salamah bin al-Muhabbaq who was renowned for his courage and gallantry and who embraced Islam on the day of the Conquest. He was appointed in charge of the invasion of al-Hind (India) and he lived a long life.

Muhammad bin Yoosuf ath-Thaqafi, al-Hajjaj’s brother and the Ameer of Yemen, who would slander ‘Ali from the pulpit, died this year.

Khalid bin Yazeed bin Mu‘awiyah, Abu Hashim al-Umawi ad-Dimashqi, who had a house in Damacus adjacent to the Darul-Hijarah. He was a poet of high standing and has also been attributed works relating to the science of chemistry and the natural sciences. He transmitted narrations on the authority of his father and Dihyah al-Kalbi, which he later transmitted to Az-Zuhri and others.

‘Abdullah bin az-Zubair bin Sulaim al-Asadi, the poet Abu Katheer, while others have said “Abu Sa‘d“, was a famous poet who once entered upon ‘Abdullah bin az-Zubair and began to laud him through his poems. However, when Ibn az-Zubair failed to give him anything for it, he said: “May Allah cure the she-camel that carried me to you! “So Ibn az-Zubair said to him: “The camel and its owner! “It is said that he died during the period of al-Hajjaj.

Upon Entering the Ninety-First Year

Maslamah bin ‘Abdul-Malik and the son of his brother, ‘Abdul-‘Azeez bin al-Waleed, mobilised a military campaign in the summer of this year.

Maslamah invaded the land of the Turks, which he penetrated as far as the border of Adhrabeejan, conquering many fortresses and towns in the process.

Moosa bin Nusair invaded the land of Morocco wherein he conquered many cities.

Qutaibah bin Muslim settled his affairs with the Turks who had breached the peace treaty that was reached between them. This did not happen without the outbreak of a devastating war that caused al- Walced a lot of grief, since the Turk kings had made mutual arrangements in the spring of the previous year to join forces and fight against Qutaibah. On that occasion, they had come to a settlement that their armies would not pull out unless they had eradicated all ‘Arabs from within their lands during a grand meeting they had convened for that very purpose, the size of which was unprecedented. However, Qutaibah was able to rout their armies and further kill many of their divisions; in this manner, the status quo was restored to normal,

As-Sa’ib bin Yazeed bin Sa‘eed bin Thumamah whose father had taken him on the Hajj Pilgrimage with the Messenger of Allah {Peace and Blessings of Allah be upon him) w hen he just seven years old died in this year. Al-Bukhari gives an account of this.

Sahl bin Sa‘d as-Sa‘idi who was an honourable Sahabi from al-Madinah also passed away this year. The Messenger of Allah (Peace and Blessings of Allah be upon him) died when he was aged fifteen years and he was one of those to have his neck shackled by al-Hajjaj in the seventy-fourth year, along with Anas bin Malik and Jabir bin ‘Abdullah (who was handcuffed) in order to humiliate them in view' of the people.

Upon Entering the Ninety-Second Year

Maslamah and the son of his brother, ‘Umar bin al-Waleed, invaded the land of ar-Room wherein he conquered many fortresses and gained extensive war booty. The Romans consequently lied from them to the farthest part of their dominion.

Tariq bin Ziyad, the deputy of Moosa bin Nusair, invaded al-Andalus (Andalucia) with an army numbering twelve thousand, that inevitably provoked its king, Adhareenooq, to advance against them with his grand army, wearing his crown and being carried on his throne. The outcome of their engagement in battle was Tariq's victory and the acquisition of his military base and everything in it.
Following this, Tariq wrote to al-Waleed conveying the good news of his conquest to him, which he credited to his own judgement. However, al-Waleed wrote back to him condemning him for taking action without orders and instructed him not to alter his position until al-Walccd had caught up with him, upon

which al-Waleed promptly embarked towards him with his armies. Thus, Tariq, who was with Habeeb bin Abu ‘Ubaidah al-Fihri, hastily made his way to al-Andalus with his armies and after a decisive victory, Tariq brought most of the Iberian Peninsula under Muslim occupation in an extensive seven-year campaign. Not only did the Muslims conquer the land, they seized its cities and wealth, killed its men and took its women and children captive. They also acquired jewels and precious gems, gold and silver beyond description, gold and silver vessels and furniture, horses and mules, and many other valuable spoils in the major cities and towns that made this conquest especially lucrative.

Maslamah and his brother's son, ‘Umar bin al-Waleed, successfully conquered the fortresses of ar-Room, including the fortress of Soosanah, and in doing so, were able to penetrate as far as the Gulf of Constantinople.

Qutaibah bin Muslim conquered Shooman, Nasaf (the name of a city between Jaihoon and Samarqand) and Kiss (Kish a city near Samarqand). During his campaign, the people of Firyab had proven a hindrance to him and so he burnt down their town. His brother, ‘Abdur-Rahman, prepared his army to advance towards as-Sughd (Sogdiana) to meet with its king, Tarakhoon Khan, who he made peace with upon receiving a great deal of money from him. He then advanced forth to his brother who was in Bukhara (capital of the Bukhara province of Uzbekistan), after which he returned to Marw (Merv). Following Tarakhoon Khan’s reconciliation with ‘Abdur-Rahman who then departed from there, the people of as-Sughd gathered to reproach Tarakhoon Khan, to whom they said: “You have disgraced us and incurred the Jizyah (head tax on free non-Muslims under Muslim rule) upon us. You are an old man who we no longer have any need for! ”In this manner, they deposed him and appointed Ghawzak Khan (his brother) over them as his substitute, and used this as grounds to rebel and break their pact with ‘Abdur-Rahman.

Qutaibah invaded Sijistan in pursuit of Rutbeel, the supreme king of the Turks. Having reached the first of his kingdoms, Qutaibah encountered Rutbeel’s messengers who he had sent to reconcile with Qutaibah for a grand sum of money, horses, slaves and women from the king’s quarters, all of which they bore upon their meeting, and so he conceded and made peace with him there.

Amongst the Prominent People who Died in this Year were:

Malik bin Aws bin al-Hadathan an-Nasri, Abu Sa‘eed al-Madani, about whom there is a difference of opinion concerning his affiliation of companionship to the Prophet (Peace and Blessings of Allah be upon him).

Tuwais al-Mughanni, whose real name was ‘Eesa bin ‘Abdullah, Abu ‘Abdul-Mun‘im al-Madani, the patron of the Banu Makhzoom tribe. He was proficient in his trade, lanky in stature, cross-eyed and consistently unfortunate, given that he was born on the day that thePropliet (Peace and Blessings of Allah be upon him) died, weaned on the day that as-Siddecq (i. e, Abu Bakr) died, attained puberty on the day that ‘Umar was killed, married on the day that ‘Uthman died and his wife gave birth to their son on the day that al-Husain bin ‘Ali was killed. Alternatively, Ibn Khallikan and others maintain that his son was actually bom on the day that ‘Ali was killed.

Upon Entering the Ninety-Third Year

Maslamah bin ‘Abdul-Malik conquered many fortresses within the land of ar-Room during this year, Al-

‘Abbas bin al-Waleed invaded and conquered Sabasatiyah (Sebastia, located in the city of Nablus, Palestine).

Marwan bin al-Waleed invaded ar-Room until he reached Khanjarah.

Khuwarizm Shah wrote to Qutaibah proposing to make peace by offering him control over the major cities within his country plus a large sum of money and slaves, on the provision that he wage war against his brother and hand him over to him in return. The reason for this was that Khuwarizm Shah's brother had instigated a great deal of corruption and injustice in the land, since he possessed the type of temperament that meant he could not hear about anyone having anything good without appropriating it for himself, whether that be money, women, sons, animals or whatever else. Qutaibah approached Khuwarizm Shah with his army and accepted his proposal for reconciliation, upon which he then dispatched an army to the land of Khuwarizm Shah's brother. They killed a large number of people there, in addition to taking his brother and four thousand others captive. Qutaibah then handed over Khuwarizm Shah's brother to him, and on this occasion, Khuwarizm Shah commissioned Qutaibah to execute all the captives in his presence by beheading. In fulfilment of his request, Qutaibah beheaded a thousand captives in front of him, a thousand to his right, a thousand to his left, and a thousand behind him, which he executed as a means of instilling fear in his Turk enemies and any others.

The Conquest of Samarqand

Once Qutaibah was no longer preoccupied with these affairs, he decided to return to his country where some of the leaders said to him: "The people of as-Sughd have felt safe from you this year and so they would not anticipate an attack from you, if you were to attack them on any given day, " So Qutaibah said: "Have you told anyone about this?" They said: "No. " He continued: "Should anyone hear you say this, he would slit your throat. " Following this, Qutaibah sent his brother, 'Abdur-Rahman bin Muslim, to head the vanguard of his army of twenty thousand men to Samarqand, after which Qutaibah and the rest of the army caught up with him.

Having found out about Qutaibah's advancing forces, the Turks elected every powerful and influential person of authority from among the sons of their kings and leaders to subsequently advance towards Qutaibah during the night. The Muslims, however, had an advantage over them and so when Qutaibah was informed about what they were planning, he dispatched his brother, Salih, with a military detachment of six hundred valiant horsemen, who he instructed to "intercept and obstruct. " Accordingly, Salih embarked towards them and as he and his men reached the middle of the roadway, they came a halt and formed three separate units in preparation for the opposition who were fast approaching in their direction that very night, but who were completely unaware of what was lying ahead of them. As they suddenly encountered the Muslims, they were ambushed from all directions and a fierce battle broke out. On that occasion, all but a small band of left wing troops among the participating Turks had their heads severed, in addition to having their weapons, which were adorned with gold, and their possessions seized. Qutaibah said to some of his men: "Do you know that the ones you have slain here today are none other than the sons of kings or heroes from among their hundreds of thousands of horsemen?" Due to this, he generously distributed everything that had been acquired as spoils — from gold to weaponry -among his men.

Qutaibah subsequently advanced towards Samarqand, the largest city in as-Sughd, and devised a plan to ambush it by launching fire cannons from a distance. However, his attempts were futile when he was unable to take them out, which continued to be the case even after both armies clashed in combat. At that point, Qutaibah sought the counsel of the people from Bukhara and Khuwarizm who were with him concerning the people of as-Sughd who had put up remarkable resistance. Ghawzak, the king of as- Sughd, subsequently sent a message to them, which read: "Instead of fighting against me with my own brothers and Ahl baiti (the members of my household; family), bring on the 'Arabs! "
Qutaibah was angered by the remark of the king of as-Sughd, to which he reacted by singling out the 'Arabs from the non-'Arabs in his army and then ordering the latter group to retreat until only the 'Arabs were left. The remaining brave 'Arab soldiers then marched towards the city, armed with the best artillery and defence weaponry, as they launched fire cannons at the enemy until they made an opening in their blockade. The Turks speedily covered the opening as they struggled through the dense smoke and because

of this, one of their combatants climbed to the top of the wall and began to shout malicious insults at Qutaibah. Angered by his audacity, a soldier from the Muslim army shot an arrow at him in retaliation that struck his eye and penetrated right through his head to the other side, which proved fatal (may Allah revile him). Qutaibah gratefully presented his archer with ten thousand Deenars as a reward.

Eventually it was night and the armies returned to their camps until the following morning whereupon the Muslims made their attack by launching fire cannons once again in anticipation of breaking down another opening in the opposition’s blockade. They succeeded in doing so and the Muslims climbed to the top and engaged in battle with the opposition using their archers. The Turks said to Qutaibah: “Pull back from us on this day and we will reconcile with you tomorrow! “Hence, Qutaibah withdrew his army and the next day they agreed to reconcile on a settlement of two million, one hundred thousand that the Turks would pay annually to Qutaibah, in addition to handing over thirty thousand able-bodied slaves, thus excluding all women, children and elderly (another account states one hundred thousand slaves).

On Qutaibah’s part, he stipulated that all ornaments and idols from every firing station be removed and for all combatants to evacuate the city until Qutaibah had built a mosque with a pulpit from which he could address the people. In compliance with his terms, the combatants ate supper and then left the city. After the Masjid was completed and the Minbar was built, Qutaibah entered the city with four thousand of his heroic soldiers, prayed in the Masjid, delivered a sermon and then ate together. At that point, he was brought some idols that had been left behind and so he stripped the entire city of them, piled the retrieved idols on top of each other and then ordered for them to be set ablaze. The people began to scream and cry, in the midst of which one man shouted out: “There are ancient idols amongst them and whoever sets them on tire will surely perish! “At that point, King Ghawzak arrived and condemned Qutaibah for what he had done, to which Qutaibah responded: “I have some advice for you. ” He then went on to say: “It was 1 who set them on fire with my own hands", and he stood up and extolled Allah, shouting: “Allahu Akbar (Allah is the Greatest) ! ” until the fire had died down and all that remained of the cremated idols was their ashes and the gold that they had been embellished with, which altogether amounted to fifty thousand Mithqal (one Mithqal is equal to the weight of a dust speck).

Qutaibah then summoned the people of Samarqand, to whom he said: “I do not demand anything from you other than what you have already agreed to, however, it is also necessary that our soldiers reside amongst you. ” At this point, King Ghawzak Khan stood up and walked off. Despite that, Qutaibah continued by reciting the verses (which mean):

“And that is He (Allah) Who destroyed the former ‘Ad (people) ; And Thamood (people). He spared none of them” [an-Najm, 53: 50-51].

Afterwards Qutaibah made off towards Marw (Merv) and appointed his brother, ‘Abdullah bin Muslim, as his deputy over Samarqand.

This was also the year in which Moosa bin Nusair, the deputy of Morocco, dismissed his deputy, Tariq, from al-Andalus.

It was a rainless year for the people of Africa who suffered from a severe drought as a result. Accordingly, Moosa bin Nusair went out to assist them by praying for rain, which he continued to do until midday. As he was about to descend from the Minbar it was said to him: “Are you not going to supplicate for the Ameerul-Mu’mineen?” He replied: “This is neither the time nor the place for that. ” Soon afterwards, Allah sent down the rain in abundance,

‘Umar bin ‘Abdul-‘Azeez Hogged Khubaib bin ‘Abdullah bin az-Zubair fifty lashes under the orders of al-Waleed, after which he poured a vessel of freezing cold water over his head on a cold wintry day and then

stood him outside the door of the Masjid that brought about his death (may Allah have mercy on him). Shocked to realise he had died, ‘Umar bin ‘Abdul-‘Azeez greatly feared for his own well-being so much that whenever anyone mentioned anything relating to the Akhirah (the Hereafter), he would say: “Is Khubaib waiting for me?” Another narration states he would say: “Would this have happened to me were it not for Khubaib?” He once heard a woman shrieking, upon which he said: “Is that Khubaib?If I am delivered from him then I am safe! ”

Muhammad bin al-Qasim, the son of al-Hajjaj’s paternal uncle, conquered the city of Daibul (Dvin, or Duin, the capital of early medieval Armenia) and other regions within the land of India.

Al-Waleed dismissed ‘Umar bin [4]Abdul-‘Azeez from office in al-Madinah after ‘Umar bin ‘Abdul- ‘Azeez wrote to tell him that the people of al-Traq were suffering and had been treated unjustly by al- Hajjaj. When al-Hajjaj heard this, he wrote to al-Waleed saying: “‘Umar is certainly too weak to hold the offices of al-Madinah and Makkah and, in fact, a group of ill-natured people from al-Traq have taken refuge with him there, which is a prime indication of his deficiency and feebleness as far as leadership is concerned. ”

Amongst the Prominent People Who Died in this Year:

Anas bin Malik, the servant and Companion of the Messenger of Allah (Peace and Blessings of Allah be upon him). It is verified in the collection of Al-Bukharithat his mother took him to the Prophet (Peace and Blessings of Allah be upon him) and said: “Anas is your servant”, whereupon she offered her son to him and so the Prophet (Peace and Blessings of Allah be upon him) agreed and supplicated for him, saying: “O Allah! Increase his wealth and offspring, and enter him into Paradise. ” It is also true that Anas said: “The Messenger of Allah (Peace and Blessings of Allah be upon him) gave me my epithet because of a plant that I used to care for. ” Abu Bakr and then ‘Umar employed him within the province of al-Bahrain, for which they both held him in great esteem.

Makhool said: “I saw Anas walking in the Masjid of Damascus and so I approached him to ask him about the ruling of ablution after attending a Janazah (funeral), to which he answered: ‘There is no Wudhoo’. ”

Al-Awza‘i said: “Isma‘eel bin ‘Ubaidullah bin Abul-Muhajir said: ‘Anas bin Malik went to al-Waleed who said to him: ‘What did you hear the Messenger of Allah (Peace and Blessings of Allah be upon him) say concerning the Hour?’He replied: ‘I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) saying: ‘You (people) and the Hour are like these two' (and he crossed his fingers). ”

Az-Zuhri said: “I entered upon Anas bin Malik in Damascus and he was crying, so I said: ‘Why are you crying?'He said: ‘I do not find (nowadays) things as they were (practised) at the time of the Prophet (Peace and Blessings of Allah be upon him) and his Companions except for the Salat (prayer) and you have strayed even from that. In another narration, he says: “And this Salat has been lost”, alluding to the fact that the caliphs of the Banu Umayyah tribe used to delay their prayers until the last possible time that they could be offered. Actually, they would practice this habitually - all except for ‘Umar bin ‘Abdul-‘Azeez during his caliphate, which we shall come to shortly.

Anas is reported to have said: “I asked the Prophet (Peace and Blessings of Allah be upon him) about intercession on the Day of Judgement. He said: T am the one who would do so. ’ I said: ‘O Messenger of Allah (Peace and Blessings of Allah be upon him) ! Then where shall I seek you?’He said: ‘Seek me. The first time you should seek me will be on the Sirat (Bridge; Path) I said: ‘And if I do not meet you on the Sirat?’He said: ‘Then seek me at the Meezan (the weighing up of deeds on the Day of Judgement). ’ I said: ‘And if I do not meet you at the Meezan?’ He said: ‘Then seek me at the Hawdh (Pool in Paradise), for indeed I will not be missed at these three locations on the Day of Resurrection.

An-Nadr bin Shaddad said on the authority of his father that when Anas fell ill, it was said to him: “Should we not call the doctor for you?” He replied: “Can the doctor treat me?” It it also said that upon being asked: “Should we not call the doctor for you?” He replied: “The doctor has already given me the medicine. ” Then he began to say: "Rather, encourage me with the words la ilaha illallah (i. e. there is no one worthy of worship except Allah). ” He continued to utter this until the point of death, prior to which he requested to be buried with the staff that had been given to him by the Messenger of Allah (Peace and Blessings of Allah be upon him).

Upon Entering the Ninety-Fourth Year

This was the year in which al-‘Abbas bin al-Waleed invaded the land of ar-Room and it is said that he conquered Antaliyah (Anatolia). His brother, ‘Abdul-*Azeez bin al-Waleed, invaded it as far as Ghazalah after him, during the period when al-Waleed bin Hisham al-Mu‘aiti penetrated the land of Burjul-Hamam and Yazeed bin Abu Kabshah penetrated the land of Syria.

There was an earthquake in ash-Sham during this year.

Maslamah bin ‘Abdul-Malik conquered Sandarah in the land of ar-Room.

Allah granted victory to Islam through a series of decisive triumphs during the period of al-Waleed bin ‘Abdul-Malik’s state at the hands of his sons, relatives and generals in such a manner that their Jihad (fighting for Allah’s cause) was said to have resembled the Jihad that was carried out during the days of ‘Umar bin al-Khattab (May Allah be pleased with him).

Al-Qasim bin Muhammad ath-Thaqafi conquered the land of India wherein he gained spoils of war that were beyond description. His invasion is cited in a Hadeeth narrated by al-Hafiz Ibn ‘Asakir and others.

Qutaibah bin Muslim invaded ash-Shash (a town situated behind the river and adjacent to the land of the Turks), Farghanah (the capital city of Fergana province, east Uzbekistan) penetrating as far as Khujandah (Khujand, the second-largest city in Tajikistan) and Kashan (a city situated behind the river). This happened upon completion of his campaigns in as-Sughd (Sogdiana, Tajikistan) and his conquest of Samarqand, following which he boldly embarked on conquering those lands until lie reached Kabul (Afghanistan) which he additionally laid siege to and conquered. There, he encountered many sects among the Turk disbelievers whom he clashed with on the battlefield of Khujandah on numerous occasions and reigned victorious each time.

The Death of Sa‘eed bin Jubair (May Allah have mercy upon him)

ibn Jarecr says: “In this year, al-Hajjaj bin Yoosuf ath-Thaqafi killed Sa‘eed bin Jubair. ”

When Sa‘ecd stood in front of al-Hajjaj, the latter said: “0 Sa‘eed! Did I not extend my protection to you?Did I not invest you with authority?Did I not do this and that?Did I. . . ?” To all of this, Sa'eed replied in the affirmative thinking that al-Hajjaj would then allow him to go but instead he said: “So what prompts you to dissociate from me and renounce your pledge to the Ameerul-Mu’mineen?” He replied: “Ibn al-Ash‘ath has taken my pledge in this regard and invited me to him”, which stunned al-Hajjaj so

much that it caused one of his garments to fall off his shoulder as he lost his breath. Infuriated with him, al-Hajjaj said: “Woe unto you! Did I not arrive in Makkah to kill Ibn az-Zubair and take the pledges of its people and your pledge on behalf of the Ameerul-Mif mineen, ‘Abdul-Malik?” He said: “Yes, you did, ” He continued to say: “Then I proceeded to al-Koofah as the deputy and guardian of al-‘Iraq where I renewed the pledge of allegiance for the Ameerul-Mu'mineen and took your pledge for a second time?" He answered: “Yes, you did. ” He then said: “That means you are contravening two pledges to the Ameerul-Mu’mineen with the intention that you honour one pledge to 'the weaver, the son of the weaver’?! Guards! Chop off his head! “In this manner, Sa'eed was beheaded, after which al-Hajjaj picked up his head and gouged out his eyes.

Ibn Jareer says: “Al-Waleed bin ‘Abdul-Malik appointed Sulaiman bin Habeeb as the chief judge of ash-Sham during this year and according to some, his brother, Maslamah, led the Hajj Pilgrimage for the people. ”

Remembering The Prominent People Who Died in this Year

Sa'eed bin Jubair bin Hisham al-Asadi al-Walibi, Abu Muhammad, and also, Abu ‘Abdullah, al-Koofi al-Makki, was one of the senior companions of ‘Abdullah bin 'Abbas. Furthermore, he was an Imam (religious leader) of Islam in the sciences of Tafseer , Fiqh (jurisprudence) and a number of other disciplines. He is widely recognised for performing numerous good deeds (may Allah have mercy on him).

There is a difference of opinion surrounding the age of Sa'eed bin Jubair (may Allah have mercy on him) at the time of his death. Some maintain he was forty-nine while others say he was fifty-seven — and Allah knows best.

Sa'eed bin al-Musayyab bin Hazn bin Abu Wahb bin 'A’idh bin ‘Imran bin Makhzoom al-Qurashi, Abu Muhammad al-Madani al-Makhzoomi, was one the finest nobles among the Tabi'een (second and third generation following the Companions). Ibn ‘Umar said: “Sa'eed was one of the Mufteen (official expounders of Islamic Law).

In reference to him, Az-Zuhri said: “Seven Hajj pilgrims sat in his company at a time when I thought that no one possessed knowledge other than him. ” Muhammad bin Ishaq said on the authority of Makhool: “I travelled across all the land in search for knowledge and I did not find anyone more knowledgeable that Sa'eed bin al-Musayyab. ”

Al-Awza‘i says: “Az-Zuhri and Makhool were asked: ‘Who is the most erudite person in terms of Fiqh (jurisprudence) that you have met?’They answered unanimously: 'Sa'eed bin al-Musayyab.

Qatadah said: “I never saw anyone who knew more about the Haram (forbidden injunctions) and the Halal (permissible injunctions) than him” and "whenever al-Hasan was unsure about a matter he would write to Sa'eed bin al-Musayyab. ” Others have referred to him as Faqeehul-Fuqaha’ (the Jurist of all Jurists).

Malik said on the authority of Yahya bin Sa'eed that Sa'eed bin al-Musayyab used to say: “I would travel days and nights in search of just one Hadeeth. ”

Malik says: “I was informed that Ibn ‘Umar used to send messages to Sa'eed bin al-Mussayab asking him about certain cases and their rulings. ” al-Musayyab are Hasan (good, pertaining to the classification of Ahadeeth with respect to their degree of authenticity). ”

Al-Imam Ahmad bin Hanbal alternatively said: “They arc Sahceh (sound; authentic) and Sa‘ecd bin ai-

Ar-Rabee' said on the authority ofash-Shaffi who said: “The transmissions that we have from Sa'eed bin

Musayyab was the best among the Tabi‘een. ”

‘Ali bin al-Madecni said: “I do not know of any other person among the Tabfeen who possessed more extensive knowledge than him. ”

Ahmad bin ‘Abdullah al-Tjli said: “Sa‘eed was an upright man and knowledgeable in the field of Fiqh. He would not take donations or charity even though he only owned four hundred Decnars himself. He traded in oil and he was one-eyed. ”

Abu Zur‘ah said: “He was a faithful Imam from al-Madmah. "

Talq bin Habeeb al-Anazi, who also died in this year, was an honourable Tabi‘i who narrated traditions on the authority of Anas, Jabir, Ibn az-Zubair, Ibn ‘Abbas, ‘Abdullah bin ‘Amr and others.

‘Urwah bin az-Zubair bin al-Awwam, al-Qurashi al-Asadi, Abu ‘Abdullah al-Madani, an honourable Tabi‘i, transmitted narrations on the authority of his father, al-'Abadilah (the Companions named Abdullah), as well as from Mu'awiyah, al-Mugheerah, Abu Hurairah, his mother, Asma’, his maternal aunt, ‘ATshah, and Umm Salamah. He also transmitted narrations to some of the Tabfccn and others besides them.

Muhammad bin Sa‘d said: “’Urwah was reliable, he knew' many Hadeeth and he was a proficient and upstanding scholar. ” Similarly, Al-Tjli notes: “He was an upright Tabi‘i from al-Madinah who never involved himself in anything to do with Fitan (discord; trials and tribulations). ” ‘Umar bin ‘Abdul- ‘Azeez adds: “There was nobody more knowledgeable than ‘Urwah, as he would know things that I was ignorant of. ”

‘Ali bin al-Husain bin ‘Ali bin Abu Talib, al-Qurashi al-Hashimi, commonly know' as Zainul-‘Abideen, also died in this year. The judge Ibn Khallikan says: “His mother was Sallamah bint Yazdajird, the last king of Persia. ” Az-Zamakhshariclaborates in RabeeTil-Abrar [The Spring of the Righteous] that Yazdajird had three girls who w'ere captured during the time of ‘Umar bin al-Khattab;one was given to ‘Abdullah bin ‘Umar and later gave birth to Salim; the second was given to Muhammad bin Abu Bakr as-Siddeeq and gave birth to al-Qasim; and the third was given to al-Husain bin ‘Ali and bore his son ‘Ali, Zainul-‘Abideen”, all of whom were from the Banu Khalah tribe.

Muhammad bin Sa‘d said: “He was trustworthy and reliable, he would speak little, and he was knowledgeable and earnestly pious. After al-Husain’s death, ‘Ali’s mother, Ghazalah remarried his deputy, Zubaid, and they had a child by the name of ‘Abdullah bin Zubaid who was older than ‘Ali. As for al-Husain’s older son, also by the name of ‘Ali he was killed with his father and others of his party. ”

Tawoos said: “I heard him as he was prostrating before the Iiijr saying: T am your servant in your precincts, your needy in your precincts, your beggar in your precincts, your destitute in your precincts. Reports also mention that he would give a lot of charity throughout the night, about which he would say: ‘Charity by night extinguishes the wrath of the Lord’. He distributed all his wealth twice for the sake of Allah. ”

Az-Zuhri said: “I w'ould be in the company of ‘Ali bin al-Husain most of the time and I have never come across anyone more knowledgeable in Fiqh (Jurisprudence) than him. He would speak little, he was the most obedient of all his family and the most beloved to Marwan and his son, ‘Abdul-Malik, who would call him “Zainu I - ‘ Abi deen’ ’. ”

‘Ali bin al-Husain said: “The masters of this world are the generous and godfearing and in the Hereafter

Moosa bin Nusair embarked on a journey from al-Andalus (Andalucia) to Africa with a vast amount of

they are the people of the Deen (Religion; Islam), virtue and knowledge, just as the ‘Ulama’ (scholars; knowledgeable) are the inheritors of the prophets. ”

‘Abdur-Razzaq said: “A slave-girl was pouring some water for ‘Ali bin al-Husain to make ablution with, when the vessel slipped out of her hands and onto his face and cut him. As he raised his head to look at her, she said: ‘Verily, Allah, the Sublime, says (what means):

“Those who repress anger. ” [Al-Tmran, 3:134]

So he said: T have repressed my anger. ’ And she went on: [‘And pardon people’] [ibid], to which he replied: ‘May Allah forgive you. ’She then said: [‘Verily, Allah loves al-Muhsineen (the good-doers) ’ [ibid], at which point he said: ‘Go, you are free.

Al-Mada’ini says: “Az-Zuhri had commited a sinful act and it caused him to feel so ashamed and disgusted with himself that he became estranged and began to wander aimlessly, leaving his family and wealth behind. When he met with ‘Ali bin al-Husain he said to him: ‘O az-Zuhri! You despair over Allah’s Mercy that is so much vaster than your greatest sin?! ’So Az-Zuhri replied (what means):

“Allah knows best with whom to place His Message. ” [A!-An‘am, 6:124]

In another narration, it states that he had wrongly spilt unlawful blood and so ‘Ali ordered him to repent and seek forgiveness in addition to paying blood money to the family of the deceased, which he did accordingly. Az-Zuhri would say: “’Ali bin al-Husain was the kindest person towards me. ’’

Sufyan bin al-‘Uyainah said: “‘Ali bin al-Husain would say: ‘A man does not say something good about a man without him knowing except if he is on the verge of saying something bad about him without him knowing, and two people do not become friends out of disobedience, except if they have become divided over something other than obedience to Allah. ’’

Al-Fallas said: “‘Ali bin al-Husain, Sa‘eed bin al-Musayyab, ‘Urwah and ‘Abu Bakr bin ‘Abdur-Rahman died in the ninety-fourth year of the Hijrah. ”

Abu Bakr bin ‘Abdur-Rahman bin al-Harith bin Hisham bin al-Mugheerah bin ‘Abdullah bin ‘Umar bin Makhzoom al-Qurashi al-Madani, one of the seven Fuqaha’ (jurists) was also amongst the prominent people who died in this year.

Upon Entering the Ninety-Fifth Year

Al-‘Abbas bin al-Walecd invaded the land of ar-Room in this year wherein he conquered many fortresses,

Maslamah bin ‘Abdul-Malik conquered the city of al-Bab in Armeeniyyah (Armenia), which he brought to complete ruin, but restored it after nine years.

Muhammad bin al-Qasim conquered the city of al-Mooltan in the land of India wherein he seized a great deal of wealth.

money in his possession in addition to thirty thousand captives of war.

Qutaibah bin Muslim entered the land of ash-Shash (east Samarqand) conquering many cities and towns therein. It was while he was there that he received the news of the sudden death of al-Hajjaj bin Yoosuf and so, taken aback by this, he allowed the people to return to the city of Marw (Merv).

Al-Waleed wrote to Qutaibah instructing him to carry on fighting against the enemies.

This was also the year in which Abu Ja‘far al-Mansoor, ‘Abdullah bin Muhammad bin ‘Ali bin ‘Abdullah bin ‘Abbas, was born.

The Biography of al-Hajjaj bin Yoosuf ath-Thaqafi and an Account of his Death

His name was al-Hajjaj bin Yoosuf bin al-Hakam bin Abu ‘Aqeel bin Mas‘ood bin ‘Amir. He owned several houses in Damascus including the Dar uz-Zawiyah located next to Ibn Abul-Hadeed's palace. He was assigned by ‘Abdul-Malik to al-Hijaz where killed Ibn az-Zubair, after which he was dismissed and posted to al-‘Iraq. He then moved on to Dimashq to be closer to ‘Abdul-Malik,

It is reported that Qutaibah bin Muslim said: “Al-Hajjaj bin Yoosuf delivered a sermon in which he spoke about the grave and he kept on saying: ‘It is the house of solitude, the house of estrangement', until he started to cry, which then caused those around him to start crying too. He then said: T heard the Ameerul-Mu’mineen, ‘Abdul-Malik bin Marwan, say: T heard Marwan say in his sermon: “Uthman bin ‘Affan addressed us in a speech and he said: ‘The Messenger of Allah (Peace and Blessings of Allah be upon him) would neither look at a grave nor mention the grave without crying. ’"The authenticity of this Hadeeth is verified in the Sunan by Abu Dawood and others.

Ash-Shaffi (may Allah have mercy on him) said: “I heard someone mention that al-Mugheerah bin Shu‘bah entered upon his wife in the first part of the day while she was picking at her teeth and so he said to her: ‘By Allah! Had you eaten your dinner early, I would have thought that this was a disgusting habit of yours, but if what you are cleaning is from yesterday then you are dirty', and because of that he divorced her. In response, she protested: ‘By Allah, it was neither of those things. Rather I have been trying to remove a splinter that I got in my mouth from the Siwak (a small stick used for brushing the teeth) that I was using earlier on’. Al-Mughecrah later said to Yoosuf, the father of al-Hajjaj: ‘Many her, as she will give birth to a dominant man’, and so he married her. ” Ash-Shaffi also said: “I was informed that once the father of al-Hajjaj has finished consummating his marriage with her, he then went to sleep and in his dream it was said to him: ‘Before long you will beget a slaughterer. ’’’

Al-Hajjaj built the city of Wasit in the eighty-fourth year, which he completed by the eighty-sixth year, while others maintain he finished before this.

It was during his time that dots on the Arabic script were introduced into the Masahif (Arabic manuscripts of the Qur’an) for the purposes of clarity and accuracy.

He was remarkably astute, it was said that his sword had become heavy from the oppression and destruction it had wrought in committing the vilest killings prohibited by Allah. He would openly display his rage in the manner of the kings and it is said that he resembled Ziyad bin Abeehi who in fact looked like ‘Umar bin al-Khattab, according to the claims of some, despite them being in no way similar.

Al-Hajjaj was bom in the thirty-ninth year, while others say the fortieth or the forty-first year. As he was growing up, he was known for being sensible and well-spoken, as well as a Hafiz (memoriser) of the

Qur’an. Some of the Salaf (pious predecessors) even maintain that al-Hajjaj would accomplish a complete recitation of the Qur'an every night. ‘Abul-‘Ala’ said: “I never saw anyone more eloquently spoken than him or al-Hasan al-Basri, although al-Hasan was the most eloquent out of the two. ”

When al-Hajjaj killed Ibn az-Zubair, Makkah was overcome with grief and so al-Hajjaj ordered the people to gather in the mosque on which occasion he ascended the pulpit and said, upon praising and glorifying Allah first: “O people of Makkah! Your superiors commissioned me with executing Ibn az- Zubair’s death and although he was one of best people of this Ummah, he desired the caliphate and in this way posed a threat to its people. Regarding this, he was far from obedient to Allah due to his pursual of what Allah has prohibited. Even as Adam, who Allah created with his Hands and blew his soul into him, made His angels prostrate before him, endowed him with dignity and placed him in His Paradise to dwell therein, after all this, he fell into error and was therefore removed from Jannah for his mistake. Adam was certainly much more noble in the Sight of Allah than Ibn az-Zubair, just as Jannah is a more revered sanctuary than the Ka‘bah. Be mindful of Allah and He will be mindful of you. ”

It is narrated by Naff that Ibn ‘Umar remained in isolation on the nights in which Ibn az-Zubair and ai-Hajjaj were in battle for the reason that he refused to pray with al-Hajjaj. Ath-Thawri said on the authority of Muhammad bin al-Munkadir who heard it from Jabir that Ibn ‘Umar would enter upon al-Hajjaj without greeting him and he would not pray behind him. Ishaq bin Rahwaih said that Jareer stated that al- Qa‘qa‘ bin as-Salt said: “Al-Hajjaj gave a sermon in which he said: ‘Verily, Ibn az-Zubair altered the Book of Allah', to which Ibn ‘Umar remarked: ‘Allah did not give him the authority to do such a thing and you neither. Rather, I would say that you are a liar and it was you who did that!

Al-Asma‘i said: “I heard my paternal uncle say that he was informed that when al-Hajjaj had finished his business with Ibn az-Zubair and headed towards al-Madinah, he encountered a Shaykh (religious elder) who was leaving al-Madinah and so he asked him about the condition of its people. To this, he answered: “It is in the worst of states, as the son of the Messenger of Allah (Peace and Blessings of Allah be upon himj’s disciple has been killed, ” Al-Hajjaj therefore said: “And who killed him?” The man replied: “The insolent, damned al-Hajjaj! May Allah curse and ruin him and deprive him of His good favour! ” The man’s remarks infuriated al-Hajjaj who said: “O Shaykh! Would you recognise al-Hajjaj if you saw' him?” The man answered: “Yes. May Allah decree no good for him nor safeguard him from any harm! ” At that point, al-Hajjaj removed the cover from his face and said: “You will now' know, O Shaykh, when your blood will be spilt!” Upon realising the severity of the situation, the Shaykh quickly remarked: “By Allah, what a strange thing I said, O al-Hajjaj! If you knew me you would know that I would not normally say such a thing but I am al-‘Abbas bin Abu Dawood and I suffer from at least five epileptic fits every day. ” So al-Hajjaj said: “Leave, and may Allah neither restore health to this insane man nor pardon him!”

Chapter

Ibn Abud-Dunya said. "Al-Hajjaj, who was remarkably articulate, would say in his speeches: 'Verily, Allah created Adam and his progeny from earth and then caused them to walk on its surface, eat its fruits, drink its waters and tear it up to make roads and enclosures, after which He grants victory over it to some rather than others. He then returns them to the earth, which devours their flesh just as they ate its fruits, drinks their blood just as they drank from its rivers, engulfs them into its belly and then decomposes their bodies just as they tore it apart to build their roads and enclosures. "

Ash-Sha'bi said: "I heard al-Hajjaj give a speech in an inimitable manner. He once said: 'Verily, Allah, the Sublime, prescribed ruin for the world and eternity for the Hereafter and therefore no ruin comes to that which has been prescribed eternity just as there is no eternity for that which has been prescribed ruin. For this reason, do not let yourselves be deluded by the presence of the world over the absence of the Hereafter but rather subdue long-term hopes for short-lived ones. "

Shareek al-Qadi said on the authority of 'Abdul-Malik bin 'Umair who said: "One day, al-Hajjaj said: 'Whoever has been afflicted with some trial, we will provide for him in accordance with his needs'. At that point, a man stood up and said: 'Then give me, as I was the one who killed al-Husam. ' So al-Hajjaj satd: 'And how did you kill him?The man replied: 'I stabbed him with a spear and then carved him into pieces with my sword. Nobody else participated with me in his killing. 'So al-Hajjaj said: 'Get out from here, as by Allah, you and he have never even met in the same place before! "Thus, he did not give him anything.

Al-Haitham bin 'Adiyy said: "A man came to al-Hajjaj and said: 'My brother left off with Ibn al-Ash'ath and because of that my name has been defamed in a collection of poems, I have been denied maintenance and my house has been ruined. " So al-Hajjaj said: "Have you not heard the words of the poet (in al-Kamil poetic meter) ?

"A criminal is the one who hurts you.

It is possible that even the good are afflicted

By the sins of a dose one;

A human might be troubled by the guilt of his kinfolk.

While the guilt}' is relieved of it, "

The man therefore said: "O Ameer! I heard Allah say something else and the saying of Allah is more correct than that {of the poet). " So he said: "And what does He say?" The man said (what means):

> *"They said: O ruler of the land! Verily, he has an old father (who will grieve for him), so take one of us in his place. Indeed we think that you are of the Muhsinoon (good-doers) ; He said: Allah forbid that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be Zatimoon (wrongdoers). " [Yoosuf 12: 78. 79]*

Upon hearing this, al-Hajjaj shouted to his slave: "O boy! Remove his name from the poetry, build him a house, give him his stipend and then go round declaring: 'Allah speaks the Truth and the poet is a liar!

It is saidthat one day al-Hajjaj was delivering a speech in which he said: "O people! Patience concerning the prohibitions of Allah is easier than enduring His punishment. " A man then stood up and said to him:

“Woe unto you, O Hajjaj! How impudent and immodest you are! You behave as you do and yet you still have the audacity to say such a thing?! Your efforts to be humble before Allah are in vain! ”So al-Hajjaj said to his guard: “Seize him”, and then once he had finished his sermon he said to the man: “How dare you address me like that?” So the man replied: “Woe unto you, al-Hajjaj! You are the one who is impudent towards Allah, not me. And who are you for me not to be daring towards you, when you are daring towards Allah, the Lord of the worlds?! ”So al-Hajjaj said: “Let him go”, whereupon he was released.

Al-Mada’ini said: “Al-Hajjaj brought two captives from among the associates of Ibn al-Ash‘ath whose execution he ordered. At this point, one of them said: "You are obliged to me for a favour. ‘ Al-Hajjaj therefore asked: [4] And what might that be?’He said: ‘One day, Ibn al-Ash‘ath spoke ill of your mother and I rebuked him for it. ” Al-Hajjaj said to him: “And who can attest to that for you?” He replied: “This companion of mine”, whereupon al-Hajjaj asked him if it were true and he replied in the affirmative. Al-Hajjaj then said: “What caused you to do what you did?” to which the man replied: “Hatred and anger for you. ” Thus, al-Hajjaj said: “Release this man on account of his honesty” and so they were both released.

Despite his high level of articulacy and eloquent manner of speech, al-Hajjaj would at times mispronounce some words when reciting the Qur’an and when he did, Yahya bin Ya‘mar would pretend not to acknowledge his mistakes. He would frequently confuse the Arabic “in” with “an” that caused him to get them the wrong way round. In this manner, he would read the Verse (which means):

“Qitl in kuna aba ’ukum wa abna ukum ” (Say: if your fathers, your sons. . .) [at-Tawbah, 9:24] up until *“Ahabba ilaikum* (dearer to you than Allah) ” [ibid] that therefore rendered a grammatically incorrect reading.

On one occasion, al-Hajjaj refused to acknowledge that al-Husain belonged to the progeny of the Messenger of Allah (Peace and Blessings of Allah be upon him) given that lie was the son of the Prophet’s daughter. Thus, Yahya bin Ya‘mar said to him: “You have told a lie”, to which al-Hajjaj said: “Refute what I said from the Book of Allah otherwise I will chop off your head! ”At which point he recited (what means): “*And among his progeny, Da wood (David) and Sulaiman (Solomon).* ” [al-Aifam, 6:84] up until "And Zakariyya (Zechariah), and Yahya (John) and ‘Eesa (Jesus) ” [ibid:85]. ” Then he said: “According to that, ‘Eesa belongs to the progeny of Ibraheem (Abraham) because he is a descendant of his mother Maryam (Mary), just as al-Husain is the son of the Prophet’s daughter. ” Al-Hajjaj therefore said: “You have spoken the truth”, upon which he exiled him to Khurasan.

Ibn Duraid narrated on the authority of Abu Hatim as-Sijistani who heard it from Abu Ubaidah that Ma[L]mar bin al-Muthanna said: “When al-Hajjaj killed Ibn al-Ash‘ath, the people of al-Traq praised him for it. Thereupon he made generous offerings to them in return, and so “Abdul-Malik wrote to him, saying: “It has been brought to the Ameerul-Mu’minecn’s attention that you spend in one day what he spends in a whole week, and you spend in one week what he spends in a month. ” He then went on to recite the verses (in at-Taweel poetry):

“ You must have Taqwa (fear in and obedience to Allah) in all matters

And be, for the threat of Allah, humiliate oneself and horror.

Enhance the Kharaj (land tax) of the Muslims and their spoils.

And be a fortress of strength that surrounds and protects them. ”

Having received a lengthly reply in poetic form from al-Hajjaj, ‘Abdul-Malik approved of his justification

and wrote back to him, saying: “Do as you see fit.”

Demeaning and Audacious Statements Attributed to al-Hajjaj

Abu Dawood narrates that ‘Asim said: “I heard al-Hajjaj speaking as he was up on the pulpit and he said: ‘Fear Allah in what you can, as you will not get a second chance. Listen to and obey the Ameerul-Mu’mineen, ‘Abdul-Malik, as you will not get a second chance in that either. By Allah! If I instructed the people to exit the Masjid from one door, they would exit it from another to make their blood and wealth lawful for me on account of their rebelliousness, and by Allah, 1 would not feel remorse over killing a single one of you either! ”

As-Salt bin Deenar said that he heard al-Hajjaj say on the Minbar in Wasit: “Abdullah bin Mas'ood is the chief of the hypocrites and if 1 ever come across him 1 would cover the earth in his blood. ” He also said that he once heard him delivering a sermon whilst on the Minbar in Wasit in which he recited the Verse (which means):

“Bestow upon me a kingdom such as shall not belong to any other after me. " [Sad. 38:35]

He also said in that speech: “Sulaiman (Solomon) had an envious eye”, and it was impudent statements like these that made him fall into disbelief - may Allah revile and disgrace him.

Abu Dawood further narrates that Bazee[1] bin Khalid ad-Dabbi is reported to have said: “One day, I heard al-Hajjaj say in one of his sermons: ‘What is nobler, responding to one of the Messengers or for a people to respond to their caliph?’ So I said to myself: ‘By Allah! I must never pray a single prayer behind him and if 1 find a nation waging war against him then I will certainly join them. ’’’Ishaq adds in his narration: “Abu Dawood later fought against him in al-Jamajim until his death. " If this has been correctly attributed to al-Hajjaj then it serves to demonstrate his disbelief in that he showed preference to the status of the caliphate over the status of prophethood and because he considered a caliph from the Banu Umayyah tribe better than the Messengers.

Al-Asma‘i said: “One day, when al-Hajjaj was delivering a sermon, he turned to his right and said: ‘Is al-Hajjaj not a Kafir (disbeliever; infidel) ?’, and he bowed his head in silence. He then said again: ‘Al-Hajjaj is indeed a Kafir (disbeliever; infidel) whereupon he bowed his head in silence again. Turning to his left, he repeated himself, saying: ‘Is al-Hajjaj not a Kafir *V* and he continued to do this several times until he eventually said: ‘I am certainly a disbeliever, O people of al-Traq, in al-Lat and al-‘Uzza (pre- Islam ic idols) ! ”

By and large, al-Hajjaj showed antipathy towards the people of al-Traq because of their previous misdeeds, dissension from the Ummah, disobedience and rebellion.

Al-Baihaqi says that ‘Umar bin ‘Abdul-‘Azeez said: “If nations behave wickedly then those nations will in turn be supplemented by their own malicious person, and ours is al-Hajjaj, to dominate over them, Abu Bakr bin ‘Ayyash said on the authority of ‘Asim bin Abun-Najood who said: “There is not a single injuction of Allah except that al-Hajjaj has violated it. ”

Imam Ahmad narrates that az-Zubair bin ‘Adiyy said: “We went to Anas bin Malik and complained about how were being wronged at the hands of al-Hajjaj. Regarding that, Anas bin Malik said to us: “Be patient till you meet your Lord (Allah), for no time will come upon you except that the time following it will be worse than it. I heard that from your Prophet (Peace and Blessings of Allah be upon him). ”

Maimoon bin Mihran said: “Al-Hajjaj was summoned to al-Husain who was troubled by him and as he

and wrote back to him, saying: “Do as you see fit.”

stood in front of him, al-Husain said: “O al-Hajjaj! How many fathers are there between you and Adam?” He answered: “Many. ” Ai-Husain said: “And where are they?” He replied: “They are dead. ” At that point, al-Hajjaj bowed his head and al-Husain left.

Abu Dawood Sulaiman bin Salm al-Balkhi narrated on the authority of an-Nadr bin Shumail from Hisham bin Hassan who said: “They counted the total number of people that al-Hajjaj killed indiscriminately and the figure reached somewhere around one hundred and twenty thousand murders. ”

Abu Bakr bin al-Muqri’ said: “Abu ‘Aroobah informed us that ‘Amr bin ‘Uthman was informed by his father that he heard his grandfather say: “Umar bin ‘Abdul-‘Azeez wrote to ‘Adiyy bin Artat saying: ‘It has been brought to my attention that you are following the example of al-Hajjaj. Do not follow his way, as he used to pray the prescribed prayers at the wrong time and he would exact the Zakat (prescribed charity) illicitly; whosoever acts in this way has certainly deviated. ”

Ibn ‘Asakir narrated that ash-Sha‘bi said: “Al-Hajjaj is a believer in the Jibt and the Taghoot (false gods; idols; seducers to error) and a Kafir (disbeliever; infidel) in Allah, the Magnificent” - and Allah knows best. Ath-Thawri narrates on the authority of Ma'mar who heard from Tawoos that his father said: “It is odd that our brothers in al-Iraq call al-Hajjaj a believer! ”Ath-Thawri said that Ibn ‘Awn said that he heard Abu Wa'il asking about al-Hajjaj: “Do you testify that al-Hajjaj will be among the people of the Hellfire?” It was answered: “Are you asking me to give a testimony over Allah, the Magnificent?” Ath- Thawri also said on the authority of Mansoor: “I asked Ibraheem about the curse of al-Hajjaj and some of the tyrants about whom he said: ‘Does Allah, the Sublime, not say (what means):

“No doubt! The Curse of Allah is on the Zalimoon (polytheists, wrongdoers, oppressors) [Hood, 11:18]? Tbraheem said: “It is sufficient for the blind man to be blind to al-Hajjaj’s affairs. ”

‘Umar bin 'Abdul-‘Azeez is reported to have said: “I did not envy anything belonging to al-Hajjaj, the enemy of Allah, other than his love for the Qur'an, the way he would give to his family and his statement when death approached him, which was: ‘O Allah, forgive me, for verily the people claim that You will not.

Abu Bakr bin Abud-Dunya is reported to have said: ‘“Umar bin ‘Abdul-‘Azeez used to hate al-Hajjaj and so as al-Hajjaj was on the brink of death, he uttered to ‘Umar: ‘O Allah, forgive me as they claimed that You would not.

It is reported that some people of knowledge said: “It was said to al-Hasan: ‘Al-Hajjaj said such and such a thing as he was on the brink of death’. Al-Hasan replied: ‘He said that?’They answered: ‘Yes’. So al-Hasan said: ‘That befits him. *”

Abul-‘Abbas al-Mubarrid said on the authority of ar-Riyashi who said that al-Asma‘i said: ‘When death approached al-Hajjaj, he began to say (in al-Baseet poetic meter):

"0 Lord! Enemies have sworn and persisted.

Saying that 1 am a dweller o f Hell;

Do they swear while being ignorant? Woe unto them!

They do not realize the Merciful. Benevolent, and Tolerant.

Later, when al-Hasan was told about this, he said: “By Allah! If he is saved then it is because of those

statements! ''Some have maintained that he then said:

"*Indeed, when slaves become grey*

In slavery, they are freed reverently.

My Creator, You are more deserving of this benefaction

I have become grey-haired in slavery, so relieve me of Hell.

Ibn Abi Dunya said: "Ahmad bin 'Abdullah at-Tamimi said: 'When al-Hajjaj died, nobody knew about his death until a slave-girl happened to see him lying dead, upon which she began to cry and said: 'Can it be so that the one who devoured the food, orphaned of the orphans, the one who widowed the women, the dispenser of important matters and the master of the people of ash-Sham is dead?! 'She then began to recite (in al-Baseet poetic meter):

Today, He w ho was angry with us will show' mercy on us.

Today, He who used to put fear in us will give us security.

'Abdur-Razzaq narrated from Ma'mar who narrated from Tawoos who narrated from his father that he was informed of al-Hajjaj's death several times and upon discovering he had died, he quoted the Verse (which means):

"So the root of the people who did wrong was cut off. And all praise and thanks are Allah's, the Lord of the 'Alameen (mankind, jinn, and all that exists)]. " [al-An'am, 6:45]

Al-Asma'i said on the authority of his father: "I saw al-Hajjaj in my sleep and I said to him: 'What did Allah do with you?' So he replied: 'He killed me in every way that man has ever been killed.

Amongst the Prominent People Who Died in the Ninety-Fifth Year Were:

Ibraheem bin Yazeed al-Nakha'i who once said: "If we attended a Janazah (funeral) or heard about the death of a person we would keep thinking about that for days, as we knew it would be decided during that very time whether the dead person was going to be taken to Paradiseor to Hellfire. " He also said: "An opinion is not sound without a narration and there is no narration without an opinion. " He also said: "If you see a man paying little heed to the first Takbeer (the exclamation:Allahu Akbar meaning 'Allah is the Greatest! ' said at the beginning of the call to prayer), then wash your hands off his prosperity. "

Al-Hasan bin Muhammad Ibn al-Hanaftyyah, whose epithet was Abu Muhammad, was known for sending generous gifts to his siblings, he was one of the most learned people in the fields of Ikhtilaf (difference of opinion; religious variance; controversy), Fiqh (Jurisprudence) and Tafseer (Qur'anic Exegesis), and he was one of the most charming and prudent people amongst the Banu Hashim tribe.

Upon Entering the Ninety-Sixth Year

Qutaibah bin Muslimconquered Kashghar in the land of China and upon attaining his feat, he sent his messengers to intimidate and threaten the king of China. In the past, Qutaibah had sworn to Allah that he would not return unless he had set foot on that land, shackled its kings and dignitaries, and imposed the Jizyah (head tax on non-Muslims under Muslim rule) on them should they choose not to enter into Islam. The messengers were instructed to enter upon the supreme king who had a magnificent palace in the

grand city of Khan Balaq. The city lias been described as possessing ninety gateways along its boundaries, being one of the richest cities in terms of produce, trade and wealth such that even India, with its vast empires and commercial and cultural wealth, was in awe of China owing to its dynamism and domination. In fact, the people of China felt no need to travel beyond their own domain to seek gains from other kingdoms due to their own abundance of wealth and produce, yet other nations would travel far and wide to trade with them. Due to the vastness of their land, other kings aspired to impose the Kharaj (land tax) on the king of China by subjugating him and many of his soldiers.

When Qutaibah’s messengers entered the city of Khan Balaq, they were amazed to discover a highly developed and modern civilisation. The king of China possessed a powerful empire, a strong central government and civil service, and a large, well-organised and efficient army that was firmly entrenched within its own boundaries. As they approached the grand citadel, as befitted the great kingdom, the king of China received them. Addressing Qutaibah’s thirty messengers, of whom Hubairah was the frontman, the king told his interpreter: "Ask them: ‘Who are you and what do you want?’”They replied: “We are the messengers of Qutaibah bin Muslim and he invites you to Islam; but if you do not accept his proposal then he imposes the Jizyah (head tax on non-Muslims under Muslim rule) on you, which he insists you pay or else he will declare war. ”

The king was annoyed by Qutaibah's ultimatum and ordered them to be taken to his chambers until the following day, upon which he summoned them to his court and began to ask: “How do you worship your god?” The messengers then offered the prayer in the usual manner but as they bowed and prostrated, the king laughed at them and continued to ask: ‘“How are you in your homes?” and so they put on their casual clothes, after which the king ordered them to be taken away. The next day, they received a message from the king that said: “How do you enter upon your kings?” and so they got dressed into their finest garments, turbans and shawls, after which they went to see the king who said to them: “Go back”, which they did. The king then said to his companions: “What did you think of them?” They replied: “That was similar to how they looked when they came the first time. ” On the third day, the king sent another message to them asking: “How do you encounter your enemies?” Accordingly, they put on their armour and shields, took up their swords and spears, went outside, mounted their horses, and then passed by the king so that he could watch them. As they approached a mountain, they acted like they were making an attack and in doing so they assumed their target positions and hurled their spears, following which they advanced towards the king as if to attack him too and at that instant it was shouted: “Pull back! ”It was from this point that fear of the Muslims primarily penetrated the hearts of the people of China. It follows that the messengers withdrew, mounted their horses, retrieved their spears and then gave their horses water to drink as if they had just launched a real attack. The king later said to his companions: “What do you think of them?” They replied: “We have never seen anyone like them! ”

That evening the king sent for their frontman and the best among them, upon which they sent Hubairah. The king said at his arrival: “You have seen for yourself the majesty of my kingdom, nobody has prevented you from entering my presence and you have been treated with dignity and generosity, so 1 want to ask you about a matter of which you must convey the truth to me, otherwise 1 will have you killed. ” So he said: “Ask me. ” The king then went on to say: “Why did you not wear the same attire on the first, second and third days?” Hubairah replied: “As for the first day, that is how we dress when we are with our families, women and friends. As for what we wore on the second day, that is our dress for entering upon our kings. And as for the third day, that is how we encounter our enemy. ” So the king said: “Your fortune could not have been better. Go back to your commander (referring to Qutaibah) and tell him to draw back from my country as I am aware of his envy and his lack of manpower, otherwise I will dispatch an army that will annihilate you once and for all. ” Hubairah then said to him: “Is this what you would say to Qutaibah?How can he have so few associates when the first part of his cavalry dispatchment is in your country and the last is in Manabituz-Zaitoon?! How can he be envious when he possesses the ability to attack you in your own country?As for you trying to threaten us with death, we know that we

The Greeks continued to flourish in Damascus and one of their many accomplishments was that they

have our appointed time and so we would be honoured to die fighting; therefore we neither hate nor fear it, ”

Thereafter the king enquired: “So what would satisfy your commander?” He replied: “He has sworn that he w ill not turn back until he has set foot on your land, put your kings in shackles and exacted the Jizyah. ” At that point, the king proposed: “I will fulfil his vow and exonerate him of it by sending him some earth from my land and four young men from the sons of the kings in addition to a large quantity of gold and priceless Chinese rare silks and materials. . . ” and the list went on.

Thus, they continued to exchange words that ended with both parties threatening each other. Eventually, however, they reached an agreement that the king would grant him several plates of gold, an ample amount of earth from his land for Qutaibah to step on and send some of his sons and the sons of other kings of the land so that he could put their necks in shackles, in addition to a generous amount of money -- all in accordance with Qutaibah’s oath. Sources suggest that, altogether, the king sent four hundred males comprising his own sons and the sons of the other kings.

Qutaibah willingly accepted the terms, partially because the matter had taken a turn for the worse when al-Waleed bin ‘Abdul-Malik bin Marwan passed away, which devastated his vision and aspirations in this matter.

Maslamah bin ‘Abdul-Malik undertook a military campaign throughout as-Sa'ifah while al-‘ Abbas bin al-Waleed penetrated ar-Room as far as Toolas and al-Marzabaneen, which he conquered.

This year witnessed the impressive completion of the Jamf al-Umawi (Umayyad Mosque) in Damascus at the hands of its founder, the Ameerul-Mu’mineen, al-Waleed bin ‘Abdul-Malik bin Marwan (may Allah rew ard him the best of rewards). The foundations of this mosque were originally laid for a temple built by the Ancient Greek Chaldeans who at one time prospered in Damascus. During the Roman period, the Temple of Jupiter occupied the space. This edifice was transformed to a church in the fourth century, which w[f]as later expanded to form the Cathedral of St. John situated on the western side of the older temple.

From the time of the Ancient Greeks, this temple w'as the site for worshipping the seven planets, which were attributed to the seven heavens or skies. Each of these divinities was depicted in some form on each of the doors to the temple such that each door held a special significance that they then attached to an annual celebration. In fact, it was the Ancient Greeks who first built observatories to study the movement of stars and planets, their connections and comparisons, which had been observed specifically from this site, situated adjacent to the flowing w'ater from between the two mountains. The water from these rivers would be channelled and filtered to flow to high and low' buildings around Damascus, which during the Greek era was undoubtedly one of the most prosperous cities, if not the most prosperous.

Interestingly, the original temple that formed the foundations of the Damascus Mosque was built in alignment with the poles, which meant that the people would pray in the with the direction of the North Pole while its Maharceb (recesses indicating the direction of prayer) were facing the South Pole. The door to the temple would open in the direction of the Qiblah (facing the Ka‘bah in Makkah) behind the Mihrab that exists today, which we can see for ourselves along with the Mahareeb facing the Poles. We can also see the door made from stone on which is inscribed some writing in its original script and two relatively smaller doors on the right and left sides of the building. To the west of the temple was an extremely lofty palace supported by huge pillars, while to the east was the Qasr Jairoon palace belonging to the king, and there were also two grand chambers that had also belonged to previous rulers.

succeeded in erecting numerous extraordinary and wonderful buildings and strengthening the city's commercial influence until approximately three hundred years after Christ, when the people of ash-Sham were defeated at the hands of Constantine II, the eldest son of Constantine I. It was under the rule of Constantine I that the imperial capital of ar-Room (the already existing Byzantium), Constantinople, was established and a new religious policy that tolerated Christianity was implemented therein. Despite his patronage to Christianity Constantine instructed that the Christians and non-Christians should be united in observing the "venerable day of the sun", referring to the eastern sun-worship which Aurelian had helped introduce. Moreover, his coinage still carried the symbols of the sun-cult. Even when Constantine dedicated the new capital of Constantinople, which became the seat of Byzantine Christianity for a millennium, he did so wearing the Apollonian sun-rayed diadem. In this way, the figures of the old deities were either replaced or assimilated into the framework of Christian symbolism.

Throughout his rule, Constantine supported the Church financially, built basilicas, granted privileges to the clergy (e. g. exemption from certain taxes), promoted Christians to high offices, and returned property confiscated during the Diocletianic persecution. His most famous building projects include the Church of the Holy Sepulchre and Old Saint Peter's Basilica. In fact, it has been claimed that during his rule alone, he built some twelve thousand churches.

The Christians tranformed this splendid temple built by the Greeks in Damascus into a church wherein they built an eastern altar and named it the Church of Maryuhanna, while others say its was called the Church of Yoohanna, i. e. St. John's Church. Christianity continued to be practiced in Damascus and other places in that region for close to three hundred years until Allah sent Muhammad (Peace and Blessings of Allah be upon him) as His Messenger as we recalled in his biographical account in this book. It was Allah's decree to send his message (Peace and Blessings of Allah be upon him) to the emperor of ar-Room, who at that time was Caesar (Heraclius), to call him to the Way of Allah, the Majestic and Sublime. Accounts relate how Heraclius questioned and addressed Abu Sufyan Sakhr bin Harb regarding Islam.

It follows that the Prophet (Peace and Blessings of Allah be upon him) dispatched three of his delegates, Zaid bin Harithah (his freed slave), Ja'far bin Abu Talib and 'Abdullah bin Rawahah, to al-Balqa' (in modem day Jordan) bordering ash-Sham. In retaliation, the Romans dispatched an enormous army against them, killing these three delegates and many others who were with them. This forced the Prophet (Peace and Blessings of Allah be upon him) to wage war against the imminent threat of ar-Room and therefore they entered ash-Sham in the year of the Battle of Tabook. The Prophet (Peace and Blessings of Allah be upon him) returned with the Muslims that year in the season of severe heat, having contained the situation and restricted the opposition.

Following the Prophet's death, as-Siddeeq (i. e. Abu Bakr) dispatched several armies to ash-Sham and al-'Iraq, the details of which have been provided in this book for which all praise is due to Allah. Following this, Allah granted victory to the Muslims over the entire region of ash-Sham, which included the stronghold of the city of Damascus. In our account of the conquest of Damascus, we briefly mentioned that once Islamic rule had been established therein, Allah bestowed His Mercy upon it and guided it to piety and righteousness. Abu Ubaidah was appointed by Khaiid bin al-Waleed to besiege the al-Jabiyah Gate of Damascus. It was Abu Ubaidah who conceded peace to Damascus after Khaiid bin al-Walced attacked the city and conquered it by force. However, due to some differences, Abu Ubaidah, Shurahbeel bin Hasanah and 'Amr bin al-'As proposed peace to the Christians, unaware of Khalid's attack from the eastern gate on the other side of the city. In spite of this, Khaiid agreed to sign the peace treaty in accordance with which an agreement of peace had been reached for one-half of the city, while the other half was to be taken by force. In this manner, 'Abu 'Ubaidah was able to convert the eastern half of the ancient temple structure, which was then St. John's Church, into a mosque, with the western half remaining in Christian hands.
As we previously mentioned, St. John's Church continued to be divided between the Muslims and

Christians from the fourteenth year of the Hijrah until the month of Dhul-Qa'dah in the eighty-sixth year, when al-Walecd bin ‘Abdul-Malik ascended to the caliphate during the month of Shawwal. The prayer space had become inadequate in terms of capacity and the structure required renovation, and at the same time, the Christians would often try to annoy the Muslims by raising their voices when reading the Gospels and praying. For these reasons, al-Waleed wanted to distance the Christians from the Muslims and at the same time to add the acquisition of this grand church to the Muslims’ victories. Hence, he negotiated with Christian leaders to take over the space, and in return, al-Waleed promised that the remaining churches around the city would go untouched — specifically the Church of the Cross inside the eastern gate, the Tillul-Jubn Church, Humaid bin Darrah’s Church and the Virgin Mary’s Cathedral.

Yet, the Christians strongly opposed al-Waleed’s ideas, saying: “Hand over your treaty" and in order to gratify them, the treaty that had been ratified during the time of the Sahabah (Companions of the Prophet (Peace and Blessings of Allah be upon him) was read out to them in the presence of al-Waleed. Notably, the Church of Tooma that was situated outside the Tooma gateway by the riverbank was not stipulated in the treaty, even though it was supposedly bigger than St. John’s Church, and so al-Waleed said: “You shall see! 1 am going to destroy this church (of Tooma) and convert it into a mosque. ” At this, the people exclaimed: “No, leave it as it is, O Ameerul-Mu’mineen, and take the rest of St, John’s Church instead! “Due to this, al-Waleed refrained from interfering with the other churches and instead occupied the other half of St. John's Church to complete the Masjid. When the project began, all the remaining fragments from the Roman to Byzantine periods were removed and the grand, magnificent Masjid was planned as inspired by Islamic principles.

As the construction of the Masjid commenced, al-Waleed issued instructions for the preparation of demolition equipment in full view of the leaders and senior chiefs among the people. Consequently, they gathered before al-Waleed with their bishops and pastors, who shouted: “O Ameerul-Mu’mineen! It is written in our books that whoever destroys this church is a mad man. ” Al-Waleed responded: “1 would love to be mad for the sake of Allah, the Majestic and Supreme, and by Allah, nobody has destroyed it before me! “He then climbed to the top of the minaret that accommodated a large clock and monasteries of the monks, where he came across a monk whom he ordered to climb down. However, the monk challenged him and so al-Waleed took him by the back of his head and pushed him all the way down the stairs. After this, al-Waleed climbed to the highest part of the church, above the grand altar where the statue that had come to be known as ash-Shahid (the Witness) stood, and because of which the monks began to shout: “Beware of the Witness! “Al-Waleed replied: “I am the first to put an axe in the face of the Witness”, at which point it is said that he took up his golden axe, glorified Allah and then smashed it to pieces. He then went to another statue and began to demolish that as the Christian leaders rushed to the debris and the Muslims exclaimed: “Allahu Akbar (Allah is the Greatest) ! “ three times.

The Christians bawled and screamed in despair together at the doorway of Jairoon (the door of the Damascus Mosque facing east) and so al-Waleed ordered his commander-in-chief, Abu Natil Riyah al-Ghassani, to beat them until they moved off, which he did accordingly. Al-Waleed and the Muslims then took it upon themselves to destroy every altar, ark and statue existing within the Christian quarters of the church until all that remained was open space. The task of rebuilding it got underway, consistent with a superbly elegant and unique design worthy of a grand Masjid, which we shall elaborate on in the forthcoming chapters.

Before embarking on the project, al-Waleed employed many labourers, engineers and architects to undertake the construction of the Masjid. His brother and heir to the caliphate, Sulaiman bin ‘Abdul-Malik, had been the one to prompt al-Waleed to commence the project. Having resolved to do so, it is said al-Waleed contacted the emperor of ar-Room requesting him to produce marble amongst other things and to assist him in supplying the resources and materials he required for the construction of this Masjid.
He warned him, stating that if he did not comply with his requests then he would dispatch his armies to

invade his country and ruin every church in the land, even the Church of al-Quds (Jerusalem), namely, the Church of the Holy Sepulchre and Old Saint Peter's Basilica. The emperor of ar-Room acquiesced and provided immense resources upon request, in addition to two hundred workmen. In spite of this, he wrote to al-Waleed saying: "If your father had known your weakness and what it is that you are doing then he would certainly have been disgraced by you! "

Having received the letter of the emperor of ar-Room, al-Waleed wanted to send him a reply butbefore he did so, he called a meeting with his people, amongst whom was al-Farazdaq, the well-known poet, who said: "I will give him an answer from the Book of Allah, the Sublime. " So al-Waleed said: "And what is that? Woe unto you! "He replied: "Allah, the Sublime, says (what means):

"And We made Sulaiman (Solomon) understand the case [better,] though to each of them we gave Hukm (right judgement of the affairs of Prophethood) and knowledge. " [al-Anbiya', 21:79]

Even though Sulaiman was the son of Dawood (David), Allah granted him better understanding than that of his father. " Satisfied with his reply, al-Waleed sent it to the emperor of ar-Room. Al-Farazdaq had also said (in al-Baseet poetry):

"You have separated Christians in their churches

And worshippers at daybreak and darkness;

They are united when they pray but their faces

differ as they kneel before God and their idols;

How does it compare?! A bell being struck

By the people of the cross and sleepless recitals;

You have understood the need for conversion away from them as

They rule for cultivation and sheep;

Allah has granted you insight to convert their pledge of allegiance

Into a mosque where pleasant words are recited;

Dawood (David) and the rightly-guided leaders when they ruled

Had their children pulling wool;

We do not know of a father living on earth

Who had the best descendants and not the best rule.

Plans were afoot to build the dome in the centre of the prayer hall which came to be known as the Nasr Dome (Dome of the Eagle), since it seemed to represent an eagle's head, while the transept represented the body and the aisles were the wings. The top of the dome was made of stone and built to rest on four great pillars above the transept. Fortuitously, as the dome was being raised above the pillars, both the dome and pillars came crashing to the ground, which prompted al-Waleed to turn to one of the engineers and say: "I want you in particular to build me this dome. " To this, he replied: "I will do so provided that you take a contractually binding oath with Allah that nobody but *I* shall build it", and so he did. As an initial

development, the engineer erected the pillars immediately and covered them with sheets. However, once he had done that, he withdrew from the project for a whole year during which time he never reported to al-Waleed even once. A year later, the engineer reappeared to resume the construction of the dome, however, by this time, al-Waleed had grown impatient about its progress and so the engineer took al- Waleed to show him what he had done as the people looked on. However, as he removed the sheets from the pillars, he was shocked to find that they had sunk into the ground. At that point, al-Waleed yelled: “Is this all that you have accomplished?! “It was following this incident that the engineer eventually took great pains to complete the job in fulfillment of his contract.

The two main materials used for the ceiling and walls were Fusayfusa'a mosaic and marble. The Fusayfusa’a fragments were mixed with coloured glass particles and others of gold and silver leaf covered glass in addition to bits of stone and marble between, to create a unique reflective material that accentuated its geometric and floral patterns. The Fusayfusa’ was originally used to cover the top parts of the walls on the interior and exterior sides in the Haram (sanctuary), the Riwaqs, the arches and the undersides of the vaults. The painters constructed patterns forming scenic panels that symbolized the magnificent natural landscapes of Damascus, like the River Barada flowing alongside the great Umawi (Umayyad) palaces on its banks and orchards of fruit-bearing trees that are thought to be an imaginative vision of Paradise.

Heavily veined marble was used to clad the lower parts of the walls, since it is a stronger, more durable material than the mother of pearl mosaics. The veins of the marble were used to create patterns in which the panels were joined and attached to the wall, which is about four meters above the ground. All that is left of these panels are small holes that mark the place where the marble masons attached them to the wall. A highly ornate band of carved marble separated these two materials on the walls, the vegetation- inspired designs were known as the “great golden vines” because of their resemblance to intertwined grape vines that were common in the Classical (Roman and Byzantine) periods. Some fragments of this famous band still remain today in the Masjid.

Textual inscriptions filled the gaps between these materials and ornaments, and added another layer of detail to the artistically designed walls. They portrayed religious verses, dates and dedications to various patrons to the restorations of specific parts of the Masjid. The words were scripted using the Fusayfusa’in two contrasting colours, usually gold calligraphic text over a royal blue background.

Al-Waleed went to great lengths to adorn the roof of the Masjid along with its golden interior decor with such diligence that some of his people said to him: “You have certainly inconvenienced those people after you with daubing its surfaces with clay”, as the Masjid needed this to be done every year as maintenance. Al-Waleed therefore ordered for all the lead in the land to be collected in place of the clay, based on the logic that lead would be lighter on the ceiling’s surfaces.

Accordingly, the task of gathering lead from every province of ash-Sham and other regions was undertaken but sooner than expected, al-Waleed’s men became desperate in their search for it until they eventually came across a woman who possessed tremendous sums of lead in a storehouse. Assuming that they could take possession of it, al-Waleed's men began to estimate its value but to their suiprise the woman said: “I am not prepared to sell it unless its weight is valued at the price of silver. ” Thus, they wrote to the Ameerul-Mu’mineen in that regard and he replied: “Purchase it from her even at the value of silver. ” It was after they had made the woman a generous offer for the lead that she said: “Since you were willing to pay all that then accept this lead as charity for the sake of Allah to go onto the ceilings of the Masjid. ” Upon this, they accepted her donation and marked its sheets with the words “lillah” (For Allah’s sake). It is even said that the woman was an Israelite and that they courteously wrote on the sheets of lead:

“These were contributed by the Israelite woman.

Abu Qusayy said: “Four hundred crates of gold, each of which was valued at fourteen thousand Deenars, were spent on the construction of the Grand Masjid of Damascus. ” He also said: “A guard went to al-Waleed and said: ‘O Ameerui-Mu’mineen! The people arc saying that you arc illegitimately spending money that belongs to the Baitul-Mal (Public Treasury). ” After the congregational prayer, al-Waleed therefore shouted for the people to gather round whereupon he ascended the Minbar and began to address them, saying: “I have been informed about what you have been saying about me spending money from the Baitul-Mal improperly. O ‘Amr bin Muhajir, get up and go and account for the money within the Baitul-Mal” and so he was escorted by mule to the Masjid. The money was then brought to him as he sat under the great dome and the bags of solid gold and pure silver were emptied out in front of him, which formed such high piles that a man standing on one side of the Masjid would not be able to see a man standing on the other side of it.

Accordingly, ‘Amr was brought some scales and he dutifully weighed all the money, which by his estimation amounted to enough to provide for the people for the next three years, while another narration states sixteen more years. At this, the people rejoiced and began to praise and glorify Allah, the Majestic, after which al-Waleed said: “O people of Damascus! O people of Damascus! Four things mark your superiority over the rest of the world: your climate, your water, your fruits and your baths. To these I wanted to add a fifth: this mosque. " Delighted and elated, the people praised Allah, the Sublime, and then left as they gave thanks to Him and invoked His name.

The exterior walls of the mosque were built in the Roman period when the building functioned as a temple. Four defense towers were built in each comer, but only the two southern ones remained when al-Walced began his project. These towers were used as foundations to erect the eastern and western minarets. Al-Waleed then built a third square tower-shaped minaret known as the Mi'dhanatul-Aroos (The Bride of Minarets) near the northern gate. In each corner of this temple there used to stand very tall minarets that were built by the Greeks as watch towers; however, in later years the two northern towers collapsed, while the other two are still standing today. After the eastern part of the temple fell down in later years, the Christians contributed a great deal of money towards its reconstruction, which they performed to the highest standards, specifically with regards to the Eastern Minaret that - and Allah knows best - ‘Eesa (Jesus (Peace be upon him)) will descend onto towards the end of time after casting out the Dajjal (Anti-Christ), as Imam Muslim verifies in his Saheeh on the authority of an-Nawwas bin Sam‘an.

Following the successful completion of the Umawi (Umayyad) Mosque, there was not a more marvelous or more impressive building standing on the face of the earth, so much so that if one were to look at it for its exquisiteness and beauty, it would be hard to believe that one was not looking at an absolute miracle.

In later days, Sulaiman bin ‘Abdul-Malik contributed to enhancing the embellishments of the Masjid during his rule. However, upon ‘Umar bin 'Abdul-‘Azeez’s ascension to the Khilafah, he ordered that the gold be stripped off the walls and ceilings and for all the mother of pearl mosaics and marble masons to be removed and returned to the Baitul-Mal, which he then replaced with clay mud. Of course, the people were extremely annoyed by this and so the dignitaries gathered together to confront ‘Umar, upon which Khalid bin ‘Abdullah al-Qasri said: “I will speak to him. ” Thus, upon meeting him, Khalid said: “That was not for you to do, O Ameerul-Mu’mineen”, to which ‘Umar said: “And why not, O Ibnul-Kafirah (son of an infidel)?” The reason ‘Umar addressing him in this way was beacuse Khalid’s mother was a Byzantine Christian who bore just one son and so Khalid replied: “O Ameerul-Mu’mineen! Even though she was a Kafirah (disbeliever; infidel), she gave birth to a believing man! "So ‘Umar said: “You are right”, which caused him to feel embarrassed. He then said: “So why did you say that?” Khalid replied: “O Ameerul-MiTmineen, it is because most of the marble that was in the Masjid was purchased by the Muslims from the different regions with their own money and so it does not belong to the Baitul-Mal”, at which point ‘Umar bowed his head in silence.

Al-Farazdaq once said in reference to the Grand Mosque of Damascus: “The people of Damascus have a palace belonging to the palaces of Paradise in their land. ”

Accountsmention that when al-Mahdi, the ‘Abbasid Ameerul-Mu’mineen, entered Damascus, he had wanted to visit the Baitul-Maqdis (Holy Sanctuary in Jerusalem) but upon looking at the Masjid of Damascus, he said to his scribe, Abu ‘Ubaidullah al-AslTari: “The Banu Umayyah tribe (Umayyads) preceded us in three things:this Masjid, the likes of which I do not know on the face of the earth; their nobility; and ‘Umar bin ‘Abdu!-‘Azeez, as by Allah, we could never match him! ”He then went to the Baitul-Maqdis and as he looked at the Sakhrah (Dome of the Rock), which was built by ‘Abdul-Malik bin Mar wan, he said to his scribe: “And this is the fourth thing. ”

Ibn ‘Asakir said: “Some literary figures once sang to me in the Masjid of Damascus:

"The beauty of the Damascus Mosque is widely recognised

As well as its marvellous contents;

A splendid, fine grace for

What the eye catches of its charm;

Its land is pleasant and blessed

With favour and fortune that marks its prosperity;

Its mosque contains all gracefulness

That excels other cities ’ mosques;

A building that has been established skilfully

May Allah never waste its founder s efforts

To whom tribute and credit can be given;

Honest news is narrated that pleases its hearer,

Its trees are still fruitful

Not affected by the pushing winds

As if the fruits were implanted emeralds

In a shining gold land;

It has fruits that you might think are already ripe

And it is not feared that they will he rotten ’

They are picked by glance and are not damaged

By hands or by traders;

If you contemplate its viaduct or roof

Its founder's dexterity is apparent;

If you focus on its dome adornment

Its diversity will confuse reason;

Assemblies of knowledge are neatly organized within it

That relieves the mind in its gatherings;

Each of its doors has a place of purification

The security of which has been secured by the people;

Water continues to flow there

From the source of its fountains;

Its markets are still bustling And its

streets are crowded with people.

The Superiority of the Grand Mosque of Damascus According to the Accounts and Sayings of the Best of Men

It is narrated that Qatadah said concerning the words of Allah, the Sublime, (which mean): "By the fig" [at-Teen, 95:1] refers to the Mosque of Damascus, while the latter part of the Verse (which means): "And the olive" [ibid] refers to the Baitul-Maqdis (Holy Sanctuary in Jerusalem). The second Verse (which means): "By Mount Sinai" [ibid:2] alludes to when Allah spoke to Moosa (Moses) and the Verse (which means): "By this city of security" [ibid:3] refers to Makkah. Similarly, 'Uthman bin Abul-'Atikah said that with regard to the Verse (which means): "By the fig" [at-Teen, 95:1], the people of knowledge held this to mean the Mosque of Damascus, as maintained by Ibn [1]Asakir.

Duhaim is reported to have said: "The four walls of the mosque were built by Prophet Hood (the prophet known in the Old Testament as Eber, upon him be peace), though they were not clad in mother of pearl mosaic, as this was done later by al-Walecd bin 'Abdul-Malik who raised the walls above the marble. " It has otherwise been said that Prophet Hood only built the Qiblah Wall (facing Makkah).

More recently, historians tend to refer to the Qiblah Corner on the side of the western gate as the "Corner of al-Khidr" (a well-known legendary figure) for reasons that are unknown to me. In any case, frequent reference is given to the Sahabah (Companions) praying within the mosque, which alone suffices as confirmation of its superiority and revered position above other mosques in which they also prayed. The first person to lead the prayer in the mosque was Abu 'Ubaidah bin al-Jarrah, the Ameer of the leaders of ash-Sham, one of the ten promised Paradise and a trustee of this Ummah. Actually, many of the Sahabah prayed in this moquc before it underwent the aforementioned changes made by al-Waked. However, subsequent to these changes, none of the Sahabah are reported to have been seen praying therein, other than Anas bin Malik (May Allah be pleased with him) who arrived in Damascus in the ninety-second year of the Hijrah as al-Waleed was building it. When Anas prayed inside it, al-Waleed saw him and on that occasion Anas criticized him for performing his prayers at the last possible time (as we mentioned in the

biography of Anas), which happened in the year before his death in the ninety-third year.

According to tradition, ‘Eesa lbn Maryam will pray in this mosque after he reappears towards the end of time, once he has cast out the Dajjal (Anti-Christ) and prevailed over the region. The people will unanimously become united under his rule in Damascus, which will be ordained with guidance and the elimination of deviance. It is said that he will descend upon the Eastern Minaret in Damascus at the time of the Fajr (dawn) prayer whereupon the call to prayer will customarily be made and the Imam (prayer leader) of the people will say: "Proceed, O Spirit of Allah! “ Some reports state that once the call to prayer has been established, ‘Eesa will pray behind a man from that Ummah who is referred to as the Mahdi- and Allah knows best.

‘Eesa will then set forth with the people and catch up with the Dajjal at the site of ‘Aqabah Afeeq (other reports give Bab Ludd as the place), where ‘Eesa will slay the Dajjal with his own hands. We previously mentioned this when elucidating the saying of Allah, the Sublime (which means):

“And there is not one of the people of the Scripture (Jews and Christians) who will not believe in him [‘Eesa (Jesus, son of Mary), as only a Messenger of Allah (Peace and Blessings of Allah be upon him) and a human being] before his death. ” [an-Nisa\ 4:159] In the Saheeh traditions it is narrated that Prophet Muhammad (Peace and Blessings of Allah be upon him) said: “By Him (Allah) in Whose Hands is my soul, surely the son of Maryam (Mary), ‘Eesa (Jesus), will before long descend amongst you people (Muslims) and judge mankind justly by the Law of the Qur’an (as a just ruler). He will then break the cross, slaughter the pigs and abolish the Jizyah (head-tax on all non-Muslims under the protection of the Muslim government). He will not accept (any religion) other than Islam. ”

This narration altogether implies that ‘Eesa (Peace be upon him) will descend once this region has been besieged by the Dajjal and this will take place at the site of the minaret that was built during the period under discussion by the Christians who restored it with their own money after it had been burnt down. Subsequent to this, ‘Eesa will bring about their destruction, causing them to perish and ruin. When he descends, it is said that he will be standing in between two angels with his hands on both their shoulders. In appearance, he is described as having a reddish complexion, of medium height and some accounts further mention that he will be wearing Mumassaratan (two garments), while his head will look as if it is dripping although it will not be wet. This will take place at the time of Fajr (dawn) whereupon he will descend upon the minaret and establish the prayer within the greatest mosque in Damascus, 1. e. the Great Mosque of Damascus,

The narration of an-Nawwas bin SanVan al-Kilabi is verified in Saheeh Muslim, which states: “He will descend upon the White Minaret east of Damascus. ” According to the narrator’s understanding - and Allah knows best - this could imply that ‘Eesa will descend upon the Eastern Minaret in Damascus. I have been informed, although I have never endorsed this claim myself, even now, that these are the words of this Hadeeth in some compilations. Allah will determine which of these views are in fact correct.

References Made in Connection with the Head of Yahya bin Zakariyya (Peace be upon him)

lbn ‘Asakir narrates on the authority of Zaid bin Waqid who said: “Al-Waleed put me in charge of the workers assigned to the project of constructing the Mosque of Damascus, during which time we unearthed a cavern that we then informed al-Waleed about. That night, he turned up holding a candle in his hand and as we proceeded down into the cavern, we disovered a modest little church, just three cubits by three cubits in size, and in which lay a closed chest. Al-Waleed then opened it and inside it was a basket containing the head of Yahya bin Zakariyya (John, the son of Zachariah) and on which (the basket) was written the words:[This is the head of Yahya bin Zakariyya]. Without further ado, al-Waleed firmly

ordered that it be returned to its original place and said: 'Erect a pillar above this cavern amidst the other
pillars', and so, a pillar was made so that the head couldbe placed safely inside it. "

Al-Waleed bin Muslim is reported to have said: "When al-Waleed bin 'Abdul-Malik ordered for the Mosque of Damascus to be built, a stone tablet with inscriptions was discovered in the Qiblah Wall of the mosque, it was sent to al-Waleed, who forwarded it to ar-Room. However, the people of ar-Room were unable to decipher it and they passed it on to the Hebrews who also failed to to make sense of it. " It was later suggested that al-Waleed should consult Wahb bin Munabbih on the matter. Upon informing him about the stone tablet being found in the Wall of the Qiblah- significantly, this wall was supposedly built by Prophet Hood (Peace be upon him) - and the issue of decoding its inscription, Wahb took a look at it and right away he began to shake his head as he read it. The contents of the tablet were as follows:

[In the Name of Allah, the Compassionate, the MercifukO son of Adam! If you could see how little remains of your lifespan, you would be less keen to pursue your hopes and desires. Indeed, you will regret it when your feet eventually slip from beneath you andwhen your family and servants will leave you on your own, when your beloved ones forsake you and your companions desert you; you will then be reduced to a state where you will suffer cold and are unable to respond.

At that time, you will neither be able to turn to your family nor increase your good deeds, so do something for yourself before the Day of Judgement, before the time of regret and remorse, before your death will take place and your soul will be taken from you. At that time, no wealth will benefit you nor will any son you have begotten nor a brother you have left behind. Then, you will be in a condition amid the earth where your neighbours will be dead people. Therefore, seize the opportunity of your life before your death, your strength before your weakness and your health before your sickness, and before you will be seized and prevented from taking any action. This has been written at the time of Sulaiman (Solomon) the son of Dawood (David (Peace be upon him)). "

"The Door of the Clock"

The judge 'Abdullah bin Ahmad bin Zabr said: "The Qiblah entrance to the mosque was otherwise known as the 'Door of the Clock' due to the waterclock feature that used to be in constant operation just outside of the door. During the day a small crescent moved at a constant speed in front of the doors; at every hour, a door rotated to reveal a different colour and the figure of a falcon would lean forward, discharging pellets onto cymbals, upon which they resumed their upright positions. Above the doors, a zodiac circle rotated at constant speed. " This description could suggest two things:that the waterclock was situated outside the Qiblah entrance to the mosque, which was called the Bab uz-Ziyadah, although it is also said that this name was given to it in more recent times after the building of the mosque — a claim that does not contradict that the clock was present since the days of the judge Ibn az-Zabr. Or it could otherwise imply the existence of another door on the eastern side of the Qiblah wall to the mosque resembling the Babuz-Ziyadah, outside of which was the waterclock. It is possible that it could have later been shifted to outside of the Bab ul-Warraqeen to where it stands until the present day (i. e at the entrance to the mosque from the East) - Allah knows best.

The Inauguration of the Umayyad Mosque

Hisham bin 'Ammar, the public speaker of Damascus, said: "The first person to recite in the Mosque of Damascus was Hisham bin Isma'eel bin Hisham bin al-Mugheerah al-Makhzoomi and in Palestine it was al-Waleed bin 'Abdur-Rahman al-Jurashi. "

The person Hisham bin Isma'eel who is being referred to here was the former deputy of al-Madinah and the one who beat Sa'eed bin al-Musayyab upon his refusal to pledge allegiance to al-Walced bin 'Abdul-

Malik prior to his father’s death. Al-Waleed later dismissed him from his post in al-Madinah and entrusted it to ‘Umar bin ‘Abdul-Azeez as we mentioned earlier.

The inaugural ceremony of this mosque was attended by various prominent predecessors belonging to the Tabi‘een (second and third generations following the Companions), including Hisham bin lsma‘eel al-Makhzoomi, his slave, RafT, and Isma'eel bin ‘Abdullah bin Abul-Muhajir. The sons of ‘Abdul-Malik bin Marwan were appointed to office such that the deputyship of Africa was assigned to Hisham bin ‘Abdul-Malik, and his sons, ‘Abdur-Rahman and Marwan.

Among the district judges who attended it were Abu Idrees al-Khawlani, Numair bin Aws al-Ash‘ari, Yazeed bin Abu Malik al-Hamdani, Salim bin ‘Abdullah al-Muharibi and Muhammad bin 'Abdullah bin Labeed al-Asadi.

As for the jurists, Muhaddithoon (transmitters of Prophetic traditions) and Huffaz (memorisers of the Qur'an) in attendance was Abu ‘Abdur-Rahman al-Qasim bin ‘Abdur-Rahman, the servant of the family of Mu'awiyah, Makhool, and so on.

Chapter

The project of building the Mosque of Damascus commenced towards the end of the eighty-sixth year, and the church that originally stood on its foundations was destroyed during the month of Dhul-Qa‘dah also of this year. Hence, once the demolition had been carried out and the construction had commenced, it was completed after a period of ten years, whilst any progress that was to be made in this year (i. e. the ninety-sixth year) was brought to a halt.

It was during this year that the mosque's founder, ai-Waieed bin ‘Abdul-Malik, passed away and so responsibility of the project was entrusted to his brother, Sulaiman, as we previously stated.

The Biography of al-Waleed bin ‘Abdul-Malik, the Founder of the Mosque of Damascus

His name was al-Waleed bin ‘Abdul-Malik bin Marwan bin al-Hakam bin Abul-‘As and he was born in the fiftieth year after the Hijrah. His parents afforded him a luxurious life and consequently he grew up undisciplined, besides lacking proficiency in the Arabic language. He was tall, had a dark complexion that had been scarred by smallpox, and was flat nosed. During his lifetime, he saw Sahl bin Sa'd and Anas bin Malik, the latter of whom he also spoke to. As we mentioned in the biography of Anas, when al-Waleed approached him, he asked him what he had heard concerning the portents of the Hour. He also spoke to Sa‘eed bin al-Musayyab as maintained by Az-Zuhri and others.

Al-Laith says: “In the seventy-eighth year, al-Waleed invaded the land of ar-Room in addition to leading the people on the Hajj Pilgrimage. ” Others maintain that he invaded ar-Room in the year prior to this while he invaded Malatyah (Malatya Province, Turkey) and elsewhere in the following year. His ring was engraved with the words: “I sincerely believe in Allah", while others say it said: “O Waleed! Verily, you are a dead man. " It is said that his last words before death were: “Glory be to Allah, all praise belongs to Allah and there is no one worthy of worship but Him. ”

There are claims suggesting that al-Waleed spoke ungrammatical Arabic, like it has been falsely alleged that one day he read the following verse when delivering a sermon (what means): “Ya laitaha kanatil-qadiyah (Would that it (death) had been my end!) " [al-Haqqah, 69:27] whereupon he put a dammah (the vowel u) on the ta’ in “laitaha" to incorrectly render “laituha" to mean: “Would that it be your end and Allah relieves us of it! “He also used to say: “Ya ahlul-Madinah [O people of al-Madinah]" with a dammah vowel (u) on the ahl instead of a fathah (the vowel a).

One day, ‘Abdul-Malik said to a man from the Quraish: “You are a man who speaks ungrammatical Arabic", to which he responded: “Your son, al-Waleed, speaks ungrammatically. ” So ‘Abdul-Malik said: “But, my son Sulainian does not", whereupon the man said: “Nor does my brother, Abu so and so. "

Ibn Jareer says: “I was informed by ‘Umar that ‘All (Ibn Muhammad al-Mada’ini) said: ‘Al-Waleed bin 'Abdul-Malik was the best Caliph in the eyes of the people of ash-Sham for various obvious reasons:he built the Mosque of Damascus and erected minarets. He would give stipends to the people, especially those afflicted with leprosy, to whom he would say: “Do not beg from the people. " He also gave maintenance to disabled people and appointed guides to the blind. A series of victories and conquests were secured during his rule, such as al-Andalus (Andalucia), India and Sindh Province to name but a few.

Al-Waleed’s interests extended to building and construction, which could also be said of the public in his time, such that a man would meet another man and ask: “What have you built?" or “What buildings have you designed?” On the other hand, his brother, Sulaiman, was more passionate about women, which was also a trait shared by the people such that one man would ask another: “How many women have you married?" “How many concubines do you have?" ‘Umar bin ‘Abdul-‘Azeez, however, possessed an eagerness for reciting the Qur’an, praying and worshipping, for which the people also showed an eagerness. During his time, a man would meet another man and ask: “How much time do you devote to private worship (in addition to the five prescribed prayers) ?” “How much of the Qur’an do you recite on a daily basis?” “What prayers did you pray yesterday?" and so forth.

Al-Waleed died in Dair Murran on which occasion he was carried on the shoulders of men to where he was buried in the Bab us-Sagheer graveyard or, according to Ibn ‘Asakir’s account, in the Bab ul-Firadees graveyard.

Al-Mada’ini said: “Jareer lamented him in an elegy in which he said (in al-Baseet poetry):

O eye! Shed unstinted tears aroused by memory

Your tears are no longer spared.

Indeed, the Khaleefah's fine traits are explicit.

Within the crooked land

His children rose up, at times of evident calamity,

Similar to the stars amongst which the moon has fallen.

They were, 'Abdul- 'Azeez, Rawh, and 'Umar,

Who together could not defeat his fate.

Of those who died during the era of al-Waleed was Ziyad bin Jariyah at-Tameemi ad-Dimashqi and 'Abdullah bin 'Amr bin 'Uthman, also known as Abu Muhammad, the judge of al-Madinah and a noble.

The Caliphate of Sulaiman bin 'Abdul-Malik

Sulaiman bin 'Abdul-Malik assumed power as the Khaleefah on a Saturday in mid-Jumadal-Akhirah in the ninety-sixth year -- the same day that his brother, al-Waleed, died. Under the rule of his brother, he had been the governor of Ramlah in Palestine and he was stationed there on the occasion of al-Waleed's death. He was his brother's heir to the throne in accordance with the will of their father, 'Abdul-Malik.

Prior to his death, however, al-Waleed bin 'Abdul-Malik had resolved to abolish Sulaiman's claim to power and instead handed it over to his son, 'Abdul-[1] Azeez bin al-Waleed. Al-Hajjaj bin Yoosuf, one of two prominent leaders (the other being Qutaibah bin Muslim), had supported the succession of al-Waleed's son, rather than Sulaiman, which was in fact also true for Qutaibah and his party within ash-Sham. Jareer and other poets eulogised this situation in their poems, which lingered to the point of al-Walced's death, on which occasion Sulaiman was granted the pledge of allegiance. As al-Hajjaj had died before al-Waleed, he no longer posed a threat to Sulaiman, whilst Qutaibah bin Muslim on the other hand, was considered dangerous by Sulaiman and had to be contained. Thus, Sulaiman fell out of favour with Qutaibah and appointed his post to Yazeed bin al-Muhallab as the governor of al-'Iraq and then Khurasan, who had to be reappointed to it after he had been replaced by al-Hajjaj ten years ago. Yazeed thereafter commissioned the arrest and execution of al-Hajjaj bin Yoosuf s family as revenge for dismissing him from Khurasan and then imprisoning and torturing him.

Seven days before the end of Ramadan in this year, Sulaiman dismissed 'Uthman bin Hayyan as the governor of al-Madinah and appointed Abu Bakr bin Muhammad bin 'Amr bin Hazm to the position, who was one of the scholars of his community.

When Qutaibah bin Muslim heard about Sulaiman bin 'Abdul-Malik's ascension to the caliphate, he immediately sent a chain of letters with an envoy to him. The subject of the letters was: first, to offer his condolences for his brother's death; second, to congratulate him on assuming power; third, to notify him of the trepidation and awe his enemies harboured towards him; fourth, that Allah had granted him victory upon victory by willing the Muslims to penetrate and conquer many major cities and regions; and finally, he asserted his loyalties lay with him just as he had showed obedience and devotion to al-Waleed before him. In doing so, he urged Sulaiman not to replace him as the governor of Khurasan with Yazeed bin al-Muhallab. Moreover, Qutaibah had an inkling that he was not in favour with the new Khaleefah and so he wrote two other letters in anticipation of the foreseeable outcomes. In one of the letters he listed the battles

and conquests he had carried out against kings and non-‘Arabs in foreign lands, vilified Yazeed bin al-Muhallab and swore by Allah that he would absolutely renounce his allegiance to Sulaiman should he decide to appoint Yazeed over Khurasan. The other letter confirmed Yazeed’s renunciation of allegiance to Sulaiman.

He sent the letters with an envoy who he gave specific instructions to deliver the first letter, and that they should deliver the second letter only in the event they saw Sulaiman favouring Yazeed. In this manner, the letters were delivered to Sulaiman and in the presence of Yazeed. As Qutaibah had anticipated, Sulaiman read the first letter and passed it to Yazeed, and then as he read the second, his face changed and he clutched the letter in his hand without passing it on to Yazeed. At that point, he ordered the envoy to be held in the guesthouse and later that evening he summoned them to his courtyard where he presented him with a generous quantity of gold and a letter confirming Qutaibah’s governorship of Khurasan. To accompany the envoy, Sulaiman also sent his own envoy to report to him, but when they arrived in Khurasan, they discovered that Qutaibah had already struck first and staged a revolt. The revolt, however, miscarried and Qutaibah was killed by his own men before Sulaiman’s messengers returned to him.

The Motive Behind Qutaibah bin Muslim’s Murder

Once he had assembled his troops and detachments, Qutaibah openly disclosed his intentions and aspirations to rebel against Sulaiman bin fAbdul-Malik and denounce obedience to his rule, upon which he offered his men a generous amounts of money for their participation. After he had finished saying his piece, however, he stopped to find that nobody was willing to comment on what he had said and so he began to degrade and insult them, tribe by tribe, sect by sect. The people were angered as a result of that and so they eschewed and dissociated from him, following which they tried to revolt against him and tried to kill him. It was supposedly Wakee‘ bin Sood who took it upon himself to mobilise the masses to stage a revolt and it was against this tumultuous backdrop that they killed Qutaibah during the month of Dhul-Hijjah in this year.

Qutaibah bin Muslim bin ‘Amr bin Husain bin Rabee'ah Abu Hafs al-Bahili was a prominent leader and amongst the best of them. He was courageous, of noble and distinguished descent, and he had taken the Muslim empire from the banks of Khurasan into the heartland of Central Asia and brought them into contact with the Chinese Empire through a succession of glorious victories and triumphs. He was known to have a sound mind, enjoyed the good opinion of others and Allah guided many individuals through him -- while it is Allah alone Who guides whoever he wills — who then surrendered and draw near to Him, the Majestic and Sublime. Glory be to Allah Who did not will for his efforts to be in vain or his endeavours to be unsuccessful.

In spite of this, Qutaibah unequivocally committed an error that was to bring about his ruin. He acted rebelliously by his disobedience to the Caliph, and inevitably fate swiftly took its toll on him. Furthermore, he dissociated himself from the Ummah and this is why he died in a state of ignorance, but in a condition where hisprevious good deeds could expiate his bad ones. May Allah enhance his good deeds, pardon and forgive him, and reward him for all the suffering he endured when struggling against the enemies of Islam.

Upon Entering the Ninety-Seventh Year

During this year, Sulaiman bin ^bdul-Malik assembled his armies against Constantinople and appointed his son, Dawood as the military commander to as-Sa’ifah, who successfully overthrew the Hisnul-Mar’ah (Fortress of the Woman),

Al-Waqidi says: “This was the year in which Maslamah bin ‘Abdul-Malik invaded the land of al-Waddahiyyah wherein he conquered over the fort that had originally been conquered by al-Waddah, the

founder of al-Waddahiyyah. ” Maslamah also invaded Barjamah wherein he conquered its fortresses and took its citizens captive. He later passed the winter in ar-Room.

‘Umar bin Hubairah al-Fazari undertook a naval expedition against ar-Room, as a result of which he spent the winter there. ‘Abdul-‘Azeez bin Moosa bin Nusair was killed in this year and his head was sent to Sulaiman bin ‘Abdul-Malik, the Ameerul-Mu’mineen, with Habeeb bin Abu ‘Ubaid al-Fihn.

Sulaiman appointed Yazeed bin al-Muhallab as the governor of Khurasan and further extended his authority to include the governorship of al-Traq.

The Ameerul-Mu’mmeen, Sulaiman bin ‘Abdul-Malik, led the Hajj Pilgrimage for the people in this year. He reassigned his deputies who had already held office the previous year to the provinces, with the exception of Wakee‘ bin Abu Sood who was dismissed from Khurasan and replaced by Yazeed bin al-Muhallab bin Abu Sufrah w ho also took control of al-Traq as previously mentioned.

Among the Prominent People Who Died in this Year:

Al-Hasan bin al-Hasan bin ‘Ali bin Abu Talib Abu Muhammad al-Qurashi al-Hashimi who narrated the following Hadeeth on the authority of his father who transmitted it from his grandfather: “Whoever reveres the Ahlul-Bait (household of the Prophet (Peace and Blessings of Allah be upon him)) among the Muslims day and night, Allah will pardon his sins. ” He also narrated the Du‘a’ (supplication) for anxiety and fear on authority of ‘Abdullah bin Ja'far who narrated it from ‘Ali.

One day he said to a man belonging to the Rafidah (Dissenters; Rafidites, a Shee‘ah sect): “Killing you would be a means of getting closer to Allah, the Majestic”, to which the man responded: “You are joking! "At this, he said: “By Allah, I am not trying to joke with you, I am deadly serious. ” At that point another man amongst the Rafidah said: “Did the Messenger of Allah (Peace and Blessings of Allah be upon him) not say: ‘If I am the Mawla (master; guardian; patron) of someone, ‘All is his Mawla too’? Al-Hasan replied: ‘Yes. And in determining the caliphate he, too, said to the people: ‘O people! Know that this (‘Ali) is a successor to your affairs and he will prevail over you after me. Therefore listen to him and obey him, for by Allah, by deserting ‘Ali it is as if one has first deserted the will of Allah and His Messenger.

Moosa bin Nusair Abu ‘Abdur-Rahman al-Lakhmi was a servant of the Banu Umayyah tribe who conquered the land of Morocco where he seized a formidable amount of money. Moosa bin Nusair was highly skilled and proficient in the art of warfare because of his resoluteness and determination. Al-Fasawi further states: “Moosa bin Nusair was appointed as governor of Africa in the seventy-ninth year w'here he conquered many lands. ” He died this year.

At the time when Moosa bin Nusair conquered the eastern lands, Qutaibah bin Muslim was conquering the western lands, for which may Allah reward the both of them. It is true that they both succeeded in penetrating and conquering many provinces and regions, but it is also a fact that Moosa bin Nusair acquired things not gained by Qutaibah, to the extent that when Qutaibah conquered al-Andalus (Andalucia), a man approached him and said: “Assign some men to me so that I might retrieve a magnificent treasure for you. ” He therefore allocated a group of men whom he took to some place and began digging a massive hole to unearth the most remarkable precious stones, jewels and chrystolite, besides a vast quantity of gold. They also found a velvet-like mockado carpet embroidered with golden thread and embellished with expensive rare pearls, as well as another similar carpet that was decorated with precious jewels and stones beyond description.

Moosa bin Nusair made an urgent supplication for rain on behalf of the people in the ninety-third year of

the Hijrah at a time when Africa was afflicted with drought and famine. He thereby ordered the people to fast for three days before praying for rain, which they then did in congregation after he had gone out to the people and separated the Muslims from the Ahl udh-Dhimmah (free non-Muslim subjects Jiving in Muslim lands) and the livestock from its young. He further instructed all the wailing and screaming people to be removed, upon which he began to invoke Allah until midday. Upon descending fom the pulpit it was said to him: “Will you not supplicate for the Ameerul-MuTnineen?” He replied: “No. This is a time to mention no one other than Allah”, and at that instant, Allah, the Majestic and Sublime, caused it to rain. In fact, it is said that several amazing things similar to this incident happened to him during his conquest of al-Andalus.

Upon Entering the Ninety-Eighth Year

During this year, Sulaiman bin ‘Abdul-Malik, the Ameerul-Mu'mineen, initiated plans for his brother, Maslamah bin ‘Abdul-Malik, to undertake a second military expedition to the Byzantine capital, Constantinople in succession to the army that had already been sent out. Therefore, he advanced forth with the backing of a formidable army, as the first army returned, carrying loads of foodstuff on horseback. Upon arriving at his destination, Maslamah accumulated the provisions together at the foot of the mountain and told his men: “Leave this food as stores and eat from the food that you find in their land instead. Cultivate and yield crops in the places of cultivation and build houses for yourselves out of wood, as wc will not be turning back from this land until we have conquered it by the will of Allah! ”

A Christian man, reportedly by the name of Ilyoon, had approached Maslamah and proposed that if he attempted to seize ar-Room, he would disclose any vital information to him. Not long after this, the king of Constantinople passed away, following which Ilyoon entered the official royal court with a letter from Maslamah that caused ar-Room to become overcome with fear. They therefore said to Ilyoon: “Suppress him and we will make you sovereign over us” and so he betrayed Maslamah by devising a plan of treachery and deceit that even involved burning the food stores belonging to the Muslims. He managed to accomplish this by telling Maslamah: “As long as the people see that you have provisions stored away here they will continue to think that you arc putting off going into battle against them. Therefore, if you burn it all, they will be convinced that you have finally resolved to wage war and so they will quickly surrender the country to you. ” And so, Maslamah took his advice and ordered for all the provisions to be burnt. However, that same night Ilyoon arranged to board a ship, taking with him as much of the Muslim army’s possessions as he could, and he emerged the following morning among the opposition declaring his determination to fight against the Muslims. In doing so, he declared the situation as critically hostile and so accordingly, fortified himself in the land after having joined forces with ar-Room and left the Muslims in such a horrific crisis that they had eaten everything they owned, apart from mud. In spite of this, the Muslim army persevered in their endeavour until the occasion of Sulaiman bin ‘Abdul-Malik’s death and the ascension of ‘Umar bin ‘Abdul-‘Azeez, which we shall come to, at which point they returned to ash-Sham having exerted arduous efforts. Maslamah did not leave Constantinople without first building a magnificent and elegantly designed mosque that he erected high into the sky.

Ibn Jareer says: “This was the year in which Sulaiman bin ‘Abdul-Malik made his son, ‘Ayyoob, the hereditary heir of the caliphate after him, which happened following the death of his brother, Marwan bin ‘Abdul-Malik bin Marwan. In doing so, Sulaiman usurped power from his brother, Yazeed, and handed it over to his son, Ayyoob, but as fate would have it, Ayyoob died during the lifetime of his father that same year. Given that Sulaiman’s only other eligible son was fighting at Constantinople and it was uncertain whether he was still alive, while his other sons were too young, Sulaiman broke the tradition by not maintaining a hereditary dynasty and appointed his paternal cousin, ‘Umar bin ‘Abdul-'Azeez, as his successor, which proved to be a truly excellent decision.

The city of as-Saqalibah (a city situated between Bulgaria and Constantinople) was conquered during this

year.

Yazeed bin al-Muhallab invaded Dihistan in the land of China in this year, which he besieged and waged a fierce attack against, not stopping until it was forced to surrender. He further killed four thousand Turks in captivity and seized the wealth and valuable commodities and possessions within the land. Then he moved on to Jurjan (in modern-day north Iran) where its ruler mobilised an army in ad-Dailam (a people from north Iran). There, the ruler offered his assistance; however, Yazeed bin al-Muhallab attacked and killed their army. Muhammad bin ‘Abdur-Rahman bin Abu Sabrah al-Ju‘fi, a prominent, valiant horseman, made an attack against the king of ad-Dailam that resulted in his death and whereby Allah, the Majestic, put the enemy to flight. Ibn Abu Sabrah also met some of the Turk horsemen in combat, during which one of them struck his helmet with his sword so hard that it got stuck, which enabled Ibn Abu Sabrah to slay him. As he returned to the Muslims in their military base, his sword was dripping with blood while the sword of the Turk horseman was still attached to his helmet, which caused Yazeed bin al- Muhallab to say as he looked at him: “I have never seen a sight better than this! Who is this man?” The people said: “Ibn Abu Sabrah. ” He said: “What an excellent man he would be if it were not for his drinking! "It follows that Yazeed bin al-Muhallab then decided to besiege Jurjan whose beleaguered leader reconciled with him at a cost of seven hundred thousand Dirhams, four hundred thousand Deenars, two hundred thousand garments, four hundred saffron-coloured donkeys, and four hundred armed men all equipped with a shield of armour and silver vessels for eating and drinking.

Before this, the city had been conquered by Sa‘eed bin al-‘As who reached a peace agreement by imposing an annual Kharaj (land tax in Islamic law) of one hundred thousand, while paying two hundred thousand one year and three hundred thousand at other times. However, in other years, they completely withheld paying anything until eventually they rejected the Kharaj altogeter and renounced their faith. Due to their lack of cooperation, Yazeed bin al-Muhallab launched a military campaign against them in order to reinstate the agreement to the way it had been at the time of Sa'eed bin al-‘As. It is saidthat Yazeed bin al-Muhallab acquired a vast amount of wealth from Jurjan including a priceless jewel- encrusted crown. He said: “Have you ever seen anyone forsake something like this?” The people said: “We do not know of anyone. ” So he said: “By Allah! I know a man who would renounce this or anything like it if he were offered it. ” He then summoned Muhammad bin Wasi‘, who had carried out a raid during the military expedition and offered the crown to him but he humbly asserted: “I have no need for it. ” However, Yazeed said in return: “I have taken an oath that you must take it. ”

Amongst Those Who Died in this Year:

‘Abdullah bin ‘Abdullah bin ‘Utbah, an Imam (religious leader) and a tutor of ‘Umar bin ‘Abdul-‘Azeez. He also reported many narrations on the authority of the Sahabah.

Abul-Hafs an-Nakha‘i.

‘Abdullah bin Muhammad Ibn al-Hanafayyah,

Upon Entering the Ninety-Ninth Year

This year witnessed the death of Sulaiman bin ‘Abdul-Malik, the Ameerul-Mu’mineen, on a Friday, ten days into the month of Safar, or it is also said ten days before the end of the month, at the age of forty-five, yet some say forty-three and others generally state above the age of forty.

His name was Sulaiman bin ‘Abdul-Malik bin Marwan bin al-Hakam bin AbuPAs bin Umayyah bin ‘Abd Shams al-Qurashi al-Umawi, Abu Ayyoob. He was bom in the city of al-Madinah into the Banu Jazeelah tribe, after which he was raised with his father in ash-Sham. He transmitted the Hadeeth from his father

who narrated it on the authority of his grandfather who narrated it from ‘A’ishah, Ummul- Mu’mineen, regarding the story of false accusations that were made against her. It is recorded in the account of Ibn ‘Asakir through his son, ‘Abdul-Wahid bin Sulaiman, on his authority.

Abu Bakr as-Sooli narrated that ‘Abdul-Malik gathered his sons, al-Waleed, Sulaiman and Maslamah, before him to ask them to recite the Qur’an to him and they all proved proficient in their reading. He then asked them to recite poetry to him, which they also did excellently apart from their lack of command over A‘sha poetry (by the poet, Maimoon bin Qais al-A‘sha (570-696 AD) who was nicknamed “night-blind” after he lost his sight) which caused ‘Abdul-Malik to scold them. He then went on to say: “Each man amongst you must recite the most temperate verses spoken by an ‘Arab without any obscene language. ” So he began by saying: “Proceed, O Waleed! ”At which point, al-Waleed started to recite the following verses:

"No mount or journey pleases me Like the

voyage between Dumlooj and Khalkhal.

Abdul-Malik then asked: “Is there any poetry more subtle than those verses?.[1] Proceed. O Sulaiman! “So

he recited:

“How nice it would be if she drew back her hand In

order to disrobe her garment.

However, ‘Abdul-Malik said: “That was not good enough. Proceed, O Maslamah! ” And so he recited a saying of Imra’ul-Qais:

“Your eyes do not shed tears except that they shoot

Arrows in the chest and kill the heart.

So ‘Abdul-Malik said: “Imra’ul-Qais lied and that was not good enough. If her eyes cried tears of passion then nothing but reunion remains for the lover to relieve her of her estrangement and clothe her with affection, ” He therefore resolved: “I will grant you all a deadline of three days after which whoever can deliver that verse to me, he will receive whatever he desires”, whereupon they left his presence. It happened that as Sulaiman was riding on his mount, he came across a desert nomad who was reciting as he rode his camel (in al-Baseet poetic meter):

“Even if I am beheaded for seeking her love

The head would hastily turn towards her.

Upon hearing these words, Sulaiman quickly detained the desert nomad and then went to his father to whom he said: “I have come to give you the answer. ” So he said: “Proceed”, upon which he recited the verse to him. At this, ‘Abdul-Malik said: “Well done! Where did you come across this?” Sulaiman told him about the desert nomad, upon which his father said: “Make your request and make sure not to forget about your friend. ”

During Sulaiman bin ‘Abdul-Maiik’s days, he renewed the Maqsoorah (the detached portion of a mosque set aside for the communal prayer) and employed his paternal cousin, ‘Umar bin ‘Abdul-‘Azeez, as his advisor and minister. Regarding this, Sulaiman had said to him: “We have pursued our interests and we have no knowledge of how to manage them, for I am incapable of discerning what is good for the welfare

of the public”, upon which ‘Umar bin ‘Abdul-‘Azeez took it upon himself to act as his personal advisor.

Sulaiman bin ‘Abdul-Malik commissioned the invasion of Constantinople and in doing so he sent military detachments from ash-Sham (the Levant), al-Jazeerah (the Arabian Peninsula) and al-Mawsil (Mosul) consisting of approximately one hundred and twenty thousand combatants. He sent a further one thousand naval vessels from Egypt and Africa under the commandership of ‘Umar bin Hubairah whilst appointing his brother, Maslamah bin ‘Abdul-Malik and his son, Dawood bin Sulaiman bin ‘Abdul-Malik, as the commanders-in-chief.

Hammad bin Zaid said on the authority of Yazeed bin Hazim: “Sulaiman bin ‘Abdul-Malik would deliver a sermon to us every Friday and he would never fail to say: ‘Whilst the people of the world are departing, no intention can advance them, nor can any house provide them with comfort until the decree of Allah is ordained and they are promised their everlasting abode for what they did not believe in and for not distancing themselves from the evil of the people’. He then recited the verse (which means):

"*Think, (even) if We do let them enjoy for years; And afterwards comes to them that punishment which they had been promised; All that with which they used to enjoy shall not avail them.* ” *[ash-Shu ‘ a r a 2 6 : 205-207]”*

Abu Mus-hir said on the authority of Abu Muslim Salamah bin al-‘Ayyar al-Fazari said: “Muhammad bin Seereen would invoke mercy on Sulaiman bin ‘Abdul-Malik because he began his caliphate well and he ended it well, and because he began it by attending the prayers on time and ended it by appointing ‘Umar bin ‘Abdul-‘Azeez as his successor. ”

Ibn Jareer narrated that Raja' bin Haiwah, who was the minister of marriage endowments to the Banu Umayyah tribe, said: “Sulaiman bin ‘Abdul-Malik consulted me when he was ill about appointing a son who had not yet reached the age of maturity as his successor, to which I said: ‘Indeed, amongst the things that preserves the caliph in his grave is his appointment of a righteous man over the Muslims (after him) \ He then asked me about appointing his son, Dawood, as his heir, so I said: ‘Dawood is away in al-Qustanteeniyyah and you do not even know' if he is alive or dead[1]. So he said: ‘What do you think?’I replied: ‘Whatever you think, O Amecrul-Mu’mincen! ’He therefore asked me: ‘Then what do you think of‘Umar bin ‘Abdul-‘Azeez?’So I said: ‘I know him and, by Allah, he is a good, virtuous Muslim’. So he said: ‘He is definitely that but I fear that this will not please my brothers’. It follows that Raja’ advised him to make Yazeed bin ‘Abdul-Malik the successor to the throne after ‘Umar bin ‘Abdul-‘Azeez in order to satisfy the Banu Manvan tribe. Hence, Sulaiman wrote:

(“In the Name of Allah, the Benficient, the MercifuLThis letter is from the servant of Allah, Sulaiman bin ‘Abdul-Malik, concerning ‘Umar bin ‘Abdul-‘Azeez. Verily, I have appointed the caliphate to him and then to Yazeed bin ‘Abdul-Malik after him. Therefore listen to him and obey him, and fear Allah by not disagreeing over it or desiring it for yourselves. ”)

He then sealed the letter and sent it to Ka‘b bin Hamid al-‘Absi, the chief legislator, to whom he said: “Gather my family together and then instruct them to pledge their allegiance as mentioned in this letter. If anyone amongst them refuses to do so, chop off his head. ” Thus, a meeting w'as convened and as the men entered upon the Ameerul-Mu'mineen, they greeted him with greetings of peace. He then addressed them, saying: “This letter is my covenant to you; therefore you must listen to, obey and pledge your allegiance to whoever 1 have appointed as my successor in it. Now, pledge your allegiance to him one by one. ”

Raja[1] said: “When they became divided over the issue, 'Umar bin ‘Abdul-'Azeez came to me and said: 'l implore to you by Allah, with all my respect and love, that if the letter concerns me then tell me so that I might ask Allah to pardon me from now before I fall into a state in which I cannot do anything before the

time of the Hour! ”So I said: “By Allah! I will not tell you a single letter of it. ” Raja[1] said: “1 met with Hisham bin ‘Abdul-Malik who said: ‘O Raja'! Indeed, I have a profound love and respect for you, therefore tell me if you think that this affair has been entrusted to me or to someone else not equal to me who will be unsuited to it’. I therefore said to him: ‘By Allah! I will not inform you of a single word of what has been disclosed to me in confidence.

Raja[1] said: “I entered upon Sulaiman when he was on his death bed and as he began to suffer the agonies of death, I turned him round to face the Qiblah (direction of Makkah). Once he regained consciousness, he said to me: ‘You are not done yet, O Raja[1]! 'So I turned him round two more times and as I was about to turn him the third time he said to me: 'Just a minute, I now want to say something. I bear witness that there is no one worthy of worship other than Allah and that Muhammad is His Messenger and Servant’. I then turned him towards the Qiblah and soon after that he passed away. After that, I covered him with a green velvet sheet and then went out and closed the door behind me. Accordingly, I wrote to Ka'b bin Hamid to assemble the people in the Dabiq mosque where I said: ‘Pledge your allegiance to whoever is stated in the letter’. So the people said: ‘We have already pledged our allegiance’. I said: ‘Then pledge it a second time’ and so they did. I then said: ‘Go and visit your companion as he has died’ and then I read the letter to them. Once I mentioned that it was ‘Umar bin ‘Abdul-'Azeez who had been appointed as caliph, the faces of the Banu Marwan tribe began to change, and as I read the latter part stating that Yazeed bin ‘Abdul-Malik was to be the successor after him, they grandually began to leave. At this point Hisham shouted: ‘We will never pledge allegiance to him! 'So I said: ‘By Allah! I will chop off your head without hesitation! Stand and pledge your allegiance! [1]

Thus, the people got up to go to ‘Umar bin 'Abdul-[4]Azeez who was at the far end of the Masjid and upon realising what had happened, he said: ‘To Allah we belong and to Him we shall all return’. However, as his legs had given in, the people took him by his arms and lifted him to the pulpit where he stood in silence. Raja[1] bin Haiwah announced: ‘Will you not come to the Ameerul-Mu’mineen and pledge allegiance to him?’At that moment, the people stood up and pledged their allegiance, including Hisham who even ascended the Minbar to do so while saying: ‘To Allah we belong and to Him we shall return’. ‘Umar then said: ‘Yes, to Allah we belong and to Him we shall return and it is He Who determined that we would contend over this matter'. Following this, ‘Umar gave an eloquent speech to the people and they continued to pledge their allegiance to him, ” Part of what he said in this speech was: “I am not an innovator, rather I am a follower; if those inhabitants of the surrounding major cities and towns pledge their allegiance as you pledged yours then I will be your ruler. However, if you refuse, then I have no power over you” and then stepped down from the Minbar. Thus, the people willingly complied with Sulaiman’s wishes.

Muhammad bin Ishaq said: “Sulaiman bin ‘Abdul-Malik died in Dabiq in the land of Qinnasreen (one of the five sub-provinces of Syria) on a Friday night, ten days before the end of the month of Safar in the ninety-ninth year and precisely two years, nine months and twenty days from the time of al-Waleed’s death. ”

The Caliphate of‘Umar bin ‘Abdul-^Azeez

We mentioned earlier that he was appointed to the caliphate on Friday, ten days into, or according to some, ten days before the end of, the month of Safar in this year on the day of Sulaiman bin ‘Abdul- Malik’s death. ‘Umar bin ‘Abdul-Azeez had been oblivious to Sulaiman’s choice of successor and due to ‘Umar’s fine characteristics such as his piety, faith, asceticism, respectability and integrity, he made no attempt to seize the caliphate; instead, he was content with continuing on his travels on his beautiful steed.

It is said that in a sermon delivered to the people, ‘Umar said: “O people! Indeed, I possess an ambitious soul such that it is not granted anything except that it desires something more. I have been granted the caliphate and for that reason my soul yearns for that which is higher than that, namely, Paradise, therefore help me to achieve it and may Allah bestow His mercy upon you. ” An account of his life will be given once we have reached the occasion of his death, by the w ill of Allah.

Upon assuming his position as caliph, one of the first tasks ‘Umar bin ‘Abdui-‘Azeez embarked on was to send for Maslamah bin ‘Abdul-Malik and the Muslims accompanying him who were in the land of ar-Room laying siege to Constantinople and whose situation had become critical and severely restricted due to the size of their army. Thus, ‘Umar bin ‘Abdul-‘Azeez wrote to them, ordering them to pull back and return home to ash-Sham, in addition to sending huge quantities of food supplies and some five hundred stallions, which was an occasion for the people to rejoice.

During this year, the Turks committed an aggressive attack against the Muslims in Adhrabecjan (Azerbaijan) that resulted in them suffering a staggering death toll. In response, ‘Umar bin ‘Abdul-‘Azeez dispatched Hatim bin an-Nu‘man al-Bahili to annihilate them, which he did, so that no one but their women and children escaped from being killed.

‘Umar dismissed Yazeed bin al-Muhallab from governorship in al-‘Iraq in this year and put ‘Adiyy bin Artat al-Fazari in charge of al-Basrah instead. During his time in office, he appointed al-Hasan al-Basri to occupy the position of chief judge, but he later resigned and was replaced with lyas bin Mu‘awiyah adh-Dhaki al-Mashhoor. He further delegated ‘Abdul-Hameed bin ‘Abdur-Rahman bin Zaid bin al-Khattab over al-Koofah in addition to assigning Abuz-Zinad as his scribe under his authority. He appointed ‘Amir ash-Sha‘bi as its district judge, about whom al-Waqidi says: “He continued to be the judge of al-Koofah for the entire period of ‘Umar bin ‘Abdul-‘Azeez’s caliphate. ” To the other provinces he appointed al-Jarrah bin ‘Abdullah al-Hakami as governor of Khurasan, ‘Abdul-‘Azeez bin ‘Abdullah bin Khalid bin Aseed as the deputy of Makkah and Abu Bakr bin Muhammad bin ‘Amr bin Hazm as governor of al-Madinah and who also led the Hajj Pilgrimage for the people in this year.

‘Abdul-Malik bin Rifa'ah was dismissed from office in Egypt and substituted by Ayyoob bin Shurahbeel. The office of Futya (formal legal opinion under Islamic law) was jointly entrusted to Ja‘far bin Rabee‘ah, Yazeed bin Abu Habeeb and ‘Ubaidullah bin Abu Ja‘far, whose roles primarily entailed issuing legal rulings to the people. Umar appointed Isma‘ecl bin ‘Abdullah al-Makhzoomi as governor of Africa and the land of Morocco, whose good conduct and etiquettes is said to have influenced a great deal of the indigenous Berber population in Morocco to submit to Islam - Allah, the Sublime, knows best.

Amongst the Prominent People who Died in this Year:

Al-Hasan bin Muhammad, the son of al-Hanafiyyah and an honourable TabiT (the second or third generation following the Companions).

‘Abdullah bin Muhaireez bin Junadah bin Wahb al-Qurashi al-Jumahi al-Makki who was an occupant of

the Baitul-Maqdis (Holy Sanctuary in Jerusalem).

Mahmood bin Labeed bin ‘Uqbah Abu Nu‘iam al-Ansari al-Ashhali al-Madani who was born during the lifetime of the Prophet (Peace and Blessings of Allah be upon him) on whose authority he transmitted a number of narrations. Al-Bukhari ascribes companionship to him and Ibn ‘Abdul-Barr states that he was older than Mahmood bin ar-Rabee\ who died in either the ninety-sixth or ninety-seventh year.

Natl[4] bin Jubair bin Mut‘im bin ‘Adiyy bin Nawfal, al-Qurashi an-Nawfali al-Madani.

Kuraib bin Muslim, the servant of Ibn ‘Abbas, who transmitted narrations from a number of the Sahabah and others. He possessed many books and he was acknowledged as a trustw orthy person in terms of performing good deeds and practising his religion.

Mahmood bin ar-Rabee[4] al-Ansari, Abu Muhammad, to whom many narrations are ascribed.

Muslim bin Yasar Abu ‘Abdullah al-Basri, the ascetic jurist to whom many narrations are ascribed.

Hanash binAbdullah bin ‘Amr as-San‘ani who was the administrative governor of Africa and the land of Morocco. He died carrying out a raid in Africa and he transmitted many narrations on the authority of the Sahabah.

Kharijah bin Zaid bin ad-Dahhak al-Ansari al-Madani, was a jurist who would issue Fatawa (legal rulings) in al-Madinah.

The 100th Year of the Prophetic Hijrah

Nu‘aim bin Dijajah is reported to have said: "Abu Mas‘ood entered upon ‘Ali and said: ‘You are the one who said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: ‘A hundred years do not pass on the earth except that Allah sends someone to renew its religion. ’"According to Ahmad, this implied that the Ummah will be rectified and relieved with the passing of one hundred years.

The Khawarij were expelled from al-Harooriyyah in al-‘Iraq in this year and so ‘Umar bin ‘Abdul-‘Azeez wrote to ‘Abdul-Hameed, the deputy of al-Koofah, ordering him to invite them to the Truth and to treat them with compassion as opposed to waging war against them and causing corruption on the earth. However, having done that, he also dispatched an army against them but the Khawarij of al-Harooriyyah put them to Right. Thereafter, ‘Umar wrote to ‘Abdul-Hameed, reproaching him for his army and instead sent out his paternal cousin, Maslamah bin ‘Abdul-Malik, from al-Jazeerah (the Arabian Peninsula) to wage war against them. Allah granted victory over them at his hands, following which ‘Umar bin ‘Abdul-‘Azeez wrote to the leader of the Khawarij (wdiose name was Bistam) telling him: ‘‘What causes you to challenge me?If it is because you are angry then I have more right to be angry than you do. Go ahead and vie with us if you think doing so is right, but if you think that it is w'rong then we can judge between the two parties. ”

The leader of the Khawarij dispatched a band of his closest delegates to ‘Umar, who then selected two of them for questioning, upon which he asked: "What is the reason behind your being hostile?" They replied: "Because Yazeed bin ‘Abdul-Malik was made a successor after you. ” So he said: “I would never have appointed him just like he would never have appointed me. " So they said: “Then how can you be satisfied that he will be trusted with the Ummah after you?" He answered: “Because of three things: The Banu Umayyah tribe will scheme to poison and kill him for fear that he will seize the Khilafah from them and deny them their wealth - Allah knows best. ”
Umar bin ‘Abdul-‘Azeez appointed ‘Umar bin Hubairah as deputy of al-Jazeerah (the Arabian Penisula) in

this year.

Yazeed bin al-Muhallab was escorted to Umar bin ‘Abdul-‘Azeez from al-Traq due to the fact that ‘Adiyy bin Artat, the deputy of al-Basrah, had sent ‘Umar a message claiming that Yazeed had been showing signs of rebelliousness and opposition along with Moosa bin Wajech. Notably, ‘Umar hated Yazeed bin al-Muhallab and his family, about whom he would say: “They are tyrants and I do not like people like them. ”

Upon entering his presence, ‘Umar instructed Yazeed to pay back the money that Sulaiman had previously allocated to him, to which he said: “I was allocated it to frighten the enemies with. Nothing remains (to be paid) between Sulaiman and I, I knew my place with him. ” So ‘Umar said to him: “I will not listen to this from you nor will I release you until you reimburse what you took from the money of the Muslims”, upon which he ordered his imprisonment.

‘Umar subsequently delegated al-Jarrah bin ‘Abdullah al-Hakami as governor of Khurasan in his place. Yazeed bin al-Muhaliab’s son, Makhlad bin Yazeed, arrived before ‘Umar and said: “O Ameerul-Mu’mineen! Verily, Allah, the Majestic and Sublime, has blessed us with your appointment over us. However, we have not been the most terrible of people towards you so why is it that you imprison this old man even as I stand here and make peace with you on his behalf?” So ‘Umar said: “I will not make peace with you unless you can present everything that has been asked of him and I will not accept anything from him other than all the money he has in his possession belonging to the Muslims. ” So he said: “O Ameerul-Mu’mineen! If you have proof to support what you are claiming against him then take an oath by it otherwise make peace with me concerning him. ” ‘Umar stated once again: “I will not take anything from him other than what he has in his possession”, at which point Makhlad bin Yazeed left. It was not long before Makhlad died, on which occasion ‘Umar said: “He was better than his father. ”

It follows that ‘Umar ordered for Yazeed bin al-Muhallab to be dressed in a woollen Jubbah (long dress-like garment worn by men) and transported by camel to the island of Dahlak (one of the Dahlak Archipelago islands located in the Red Sea near Massawa, Eritrea) to where the wanton offenders would be banished. The people, however, pleaded on his behalf and so he was returned to prison where he remained until ‘Umar took sick with the illness that eventually killed him, at which time Yazeed managed to escape while also in a sick condition. In fact, it is most likely that Yazeed knew that ‘Umar was fatally ill, which is why he wrote to him, as we shall come to shortly, with the knowledge that ‘Umar had been poisoned.

In the month of Ramadan of this year, al-Jarrah bin ‘Abdullah al-Hakami, who had held the office of governor of Khurasan for a period of one year and five months, fell out of favour with ‘Umar bin ‘Abdul-‘Azeez. The reason for his fall from grace was that he began exacting the Jizyah (head tax on free non-Muslims under Muslim rule) from the disbelievers who had entered into Islam, on thegrounds he claimed that they were only submitting to Islam to evade paying taxes. As a result of his misbehaviour, they renounced Islam, returned to their own religions and settled with paying the Jizyah tax. With regard to this, ‘Umar wrote to him saying: “Indeed, Allah sent Muhammad (Peace and Blessings of Allah be upon him) as a preacher and not as a tax collector! ’’Hence, al-Jarrah was dismissed, ‘Abdur-Rahman bin Nu‘aim al-Qushairi was put in charge of warfare and ‘Abdur-Rahman bin ‘Abdullah was put in charge of the Kharaj (land tax).

'Umar wrote to his officials this year directing them to enjoin good and prohibit evil, expounding and clarifying the Truth to them, attaching immense importance to the relationship between him and them, and warning them to fear Allah’s punishment and retribution. Part of what he wrote to ‘Abdur-Rahman bin Nu‘aim al-Qushairi read: (“Be a servant of Allah and an advisor to his servants, and do not be an accuser and criticiser of Allah for He is the closest to you over all people and His right over you is the greatest. Do

not turn your back on the affairs of the Muslims except to enhance them or if it is in their genuine interests. Execute that which has been entrusted to you with respect to your subjects and be wary of being drivenan inclination other than the Truth, for Allah will not conceal it for you. And do not fall into denominations and sects concerning Allah, as there is no refuge in anything other than Allah”). In this manner, he wrote many letters of religious and spiritual exhortation to all his workers.

It is narrated by al-Bukhari in his Saheehthat ‘Umar wrote the following to ‘Adiyy bin ‘Adiyy: “Belief includes Fara'id (enjoined duties), laws, Hudood (legal punishments) and Sunan (deed or acts of worship, etc). Whoever follows and implements all of them completely has complete faith, and whoever does not, his belief is incomplete. As long as I am alive I will continue to tell you all about them so that you might act in accordance with them. And should I die, I am not anxious to have your company. ”

This was the year in which the claim of the Banul-^Abbas (Abbasids) to the caliphate began to surface:

This began with Muhammad bin ‘Ali bin ‘Abdullah bin ‘Abbas, who was residing in the land of the Sharat (a sect of the Khawarij based in the outskirts of al-Koofah), when he sent one of his men (named Maisarah) to al-Traq, while another party consisting of Muhammad bin Khunais, Abu Tkrimah as-Sarraj (Abu Muhammad as-Sadiq) and Hayyan al-‘Attar (the paternal uncle of Ibraheem bin Salamah) were sent to Khurasan, which at that time was under the governorship of al-Jarrah bin ‘Abdullah al-Hakami, before he was dismissed in the month of Ramadan. Upon their arrival, al-Jarrah summoned them to him and his family and so they met together and then departed, following which al-Jarrah wrote to them to grant them their request to travel to al-Traq. He subsequently delegated Muhammad bin ‘Ali to al-Traq, who in turn was delighted and considered it to be a good sign, given that this was a primary principle executed in fulfilment of Allah’s will. At this point, the Banu Umayyah (Umayyad) state had shown signs of vulnerability and weakness, especially following the death of ‘Umar bin ‘Abduf'Azeez, which we shall elaborate on in the forthcoming chapters. Abu Muhammad as-Sadiq had therefore chosen twelve chiefs for Muhammad bin ‘Ali, namely:Sulaiman bin Katheer al-KhuzaT, Lahiz bin Quraiz at-Tameemi, Qahtabah bin Shabeeb at-Ta’i, Moosa bin Ka‘b at-Tameemi, Khalid bin Ibraheem Abu Dawood (from the Banu ‘Amr bin Shaiban bin Dhuhl tribe), al-Qasim bin Mujashf at-Tameemi, ‘Imran bin Isma‘eel Abun- Najm (the chief of the Abu Mu‘ait family), Malik bin al-Haitham al-KhuzaT, Talhah bin Zuraiq al- KhuzaT, ‘Amr bin A‘yan Abu Hamzah (a cheif of Khuza‘ah), Shibl bin Tahman Abu ‘Ali al-Harawi (servant to the Banu Haneefah tribe) and Moosa bin A'yan (also a chief of Khuza‘ah). Besides them, he selected a further seventy men for whom Muhammad bin 'Ali subsequently wrote a set of instructions, in order to direct and guide their conduct and behaviour.

During this year, Abu Bakr bin Muhammad bin ‘Amr bin Hazm, the deputy of al-Madinah, led the Hajj Pilgrimage and the officials already in office were reinstated, except for those who we mentioned had been dismissed, in which case someone else was appointed - Allah knows best.

‘Umar bin ‘Abdul-‘Azeez did not lead the Hajj Pilgrimage during his days as Caliph due to being preoccupied with the affairs of the Muslims. Instead, he would write to al-Madinah saying: (“Send peace upon the Messenger of Allah (Peace and Blessings of Allah be upon him) from me”).

Among the Prominent People who Died in this Year:

Salim bin Abul-Ja‘d al-Ashja‘i, the brother of Ziyad, ‘Abdullah, ‘Ubaiduliah, ‘Imran and Muslim, who was an honourable Tabi'i (the second and third generations following the Companions).
Abu Umamah bin Sahl bin Hunaif al-Ansari al-Awsi al-Madani was bom during the lifetime of the Prophet (Peace and Blessings of Allah be upon him) and saw him in person. He narrated traditions on the authority of his father, ‘Umar, as well as from ‘Uthman, Zaid bin Thabit, Mu‘awiyah and Ibn ‘Abbas.

Abuz-Zahiriyyah Hudair bin Kuraib al-Himsi, an honourable Tabi‘i.

Abut-Tufail ‘Amir bin Wathilah bin ‘Abdullah bin ‘Amr al-Laithi al-Kinani who there is consensus about him being the last Sahabi to see the Prophet (Peace and Blessings of Allah be upon him) before his death. He also narrated the Hadeeth in which he stated that the Messenger of Allah (Peace and Blessings of Allah be upon him) used to leave Makkah via ash-Shajarah and enter via al-Mu‘arras. When he entered Makkah, he entered from the upper mountain pass and exited from the lower mountain pass.

Abu ‘Uthman an-Nahdi, whose name was ‘Abdur-Rahman bin Mall al-Basn, reached the age of maturity during the lifetime of the Prophet (Peace and Blessings of Allah be upon him) in the days of Jahiliyyah (Pre-Islamic period). He performed the Hajj Pilgrimage twice during Jahiliyyah and submitted to Islam during the lifetime of the Prophet (Peace and Blessings of Allah be upon him) though he never saw him.

This was the year in which ‘Abdul-Malik bin ‘Umar bin ‘Abdul-‘Azeez died. He was considered better than his father with regard to worship and giving his attention to the people, and he also said many beautiful words of religious and spiritual exhortation during his time.

Upon Entering the 101st Year

Yazeed bin al-Muhallab escaped from prison in this year having heard that ‘Umar bin ‘Abdul-‘Azeez had fallen ill. In doing so, he made arrangements for his servants to meet him with a horse, other reports state a camel, at a number of locations. He subsequently climbed down from his cell with a group of others including his wife, ‘Atikah bint al-Furat al-‘Amiriyyah, and once his servant met him, he then mounted his riding animal and set off. He later wrote to ‘Umar bin “Abdul-‘Azeez: (“Verily, by Allah, I only decided to break out of your prison once I heard that you were sick, though had you been expected to live, I would not have escaped, but the fact remains that I feared Yazeed bin ‘Abdul-Malik who has threatened to kill me”).

‘Umar bin ‘Abdul-Malik’s illness continued to intensify until it brought about his death while he was in Khunasirah (near Aleppo) located between Hamat and Halab (Aleppo) on a Friday, while others say on Wednesday, five days before the end of Rajab of this year, aged thirty-nine, or others maintain he was above forty years old - Allah knows best.

As we mentioned earlier, his caliphate lasted for a period of precisely sixty-five months and four days. He had an impeccable reputation for being a just ruler, an upright leader, pious and god-fearing, and it was certainly not in his character to be defiant towards Allah (SWT).

The Biography of ‘Umar bin ‘Abdul-‘Azeez, the Famous Umavyad

His name was ‘Umar bin ‘Abdul-[1] Azeez bin Marwan bin al-Hakam bin Abul-‘As bin Umayyah bin ‘Abd Shams bin ‘Abd Manaf, Abu Hafs al-Qurashi al-Umawi, the Ameerul-Mu'mineen. His mother was Umm ‘Asim, Laila bint ‘Asim bin ‘Umar bin al-Khattab.

‘Umar was an honourable Tabi'i {the second or third generation following the Companions) and he is reported to have narrated traditions from Anas bin Malik, as-Sa’ib bin Yazeed, Yoosuf bin ‘Abdullah bin Salam and Yoosuf, the young Sahabi, as well as from many of the other Tabi‘een.

Abu Bakr bin Abu Khaithamah said that Dawood bin Abu Hind said: “‘Umar bin ‘Abdul-‘Azeez entered upon us from this door and pointed to one of the doors belonging to the Mosque of the Prophet (Peace and Blessings of Allah be upon him), upon which a man from among the people said: ‘The Fasiq (dissolute, sinful, wanton one) sent us this son of his in order to teach 11s the Fara’id (enjoined duties) and the Sunan (deeds, acts of worship, traditions). It is alleged that he will not pass away without becoming the caliph and following in the footsteps of ‘Umar bin al-Khattab. ” Dawood said: “By Allah, he did pass away except that we witnessed that from him first. ”

During his rule, ‘Umar bin ‘Abdul-‘Azeez extended the Masjid of the Messenger (Peace and Blessings of Allah be upon him) beyond al-Walced’s changes to incorporate the Prophet’s tomb within its space. At that particular time, ‘Umar was considered to have the best social relations of all people, in addition to being the most reasonable and fair in his conduct. If he was faced with a peculiar dilemma, he would convene a meeting with the jurists of al-Madinah to address it. In fact, he appointed ten Fuqaha’ who he held in such high esteem that he would not issue a decision without first consulting them. These were: ‘Urwah, ‘Ubaidullah bin ‘Abdullah bin ‘Utbah, Abu Bakr bin ‘Abdur-Rahman bin al-Harith bin Hisham, Abu Bakr bin Sulaiman bin Abu Hathmah, Sulaiman bin Yasar, al-Qasim bin Muhammad, Salim bin ‘Abdullah, ‘Abdullah bin ‘Amir bin Rabee‘ah and Kharijah bin Zaid bin Thabit.

He was not outside of the circle of Sa‘eed bin al-Musayyab’s company, as even though Sa‘eed had never gone to any of the caliphs before, he did go ‘Umar bin ‘Abdul-‘Azeez in al-Madinah, Ibn Wahb said on the authority of ‘Abdul-Jabbar al-Aili on the authority of Ibraheem bin Abu ‘Ablah: “I arrived in al- Madinah and Ibn al-Musayyab was there along with those who had been assigned by ‘Umar in those days to deal with judicious judgements and opinions. ”

Imam Malik said: “At the time when ‘Umar bin ‘Abdul-'Azeez was dismissed from al-Madinah (in the ninety-third year of the Hijrah), he turned around as he was leaving to look at it and began to weep, upon which he said to his servant: “O rival! I fear that we are among those who al-Madinah has denied", as if to suggest that al-Madinah had rejected them in the same manner that bellows eliminate impurities from iron and give off an odour.

Imam Malik also mentions that Sulaiman and ‘Umar once accused each other of mutually spreading rumours about one another, upon which Sulaiman said to ‘Umar something along the lines of: “You are a liar. ” ‘Umar therefore said: “Did you say that I am a liar?By Allah, I have not lied since I learned that lying harms the people”, and from that very incident ‘Umar parted ways with him and resolved to immigrate to Egypt. Sulaiman, however, refused to let him leave and so he summoned him so that they reconcile their differences, saying to him: “A matter has never troubled me except that it keeps playing on my mind. ”

Chapter

Abu Dawood at-Tayalisi said that Ibn ‘Umar said: “How strange! The people claim that the world will not come to an end until there comes a man belonging to the family of ‘Umar (bin al-Khattab) who will behave

in the same manner as him. ” He went on to say that the people saw Bilal bin ‘Abdullah bin ‘Umar who was generally egotistical and so they concluded it was definitely not him. In that case, it had to have been ‘Umar bin ‘ Abdul-‘Azeez whose mother was the daughter of ‘ Asim bin ‘Umar bin al-Khattab.

Al-Baihaqi said that Juwairiyah Ibn Asma’ said on the authority of Naff: “We were informed that ‘Umar bin al-Khattab said: ‘From my progeny will be a man possessing a somewhat disgraceful reputation who will be succeeded by a man who will spread justice across the land.

Az-Zubair bin Bakkar said: “When ‘Umar bin 'Abdul-‘Azeez assumed the caliphate, he ascended the pulpit whereupon the first speech he ever delivered was in praise and glorification of Allah. Followdng that, he said: “O people! Whosoever befriends us then let him befriend us on the grounds of the following five principles, otherwise let him disassociate himself from us:

1) He raises the needs of those w ho are unable to present them to us.

2) Fie exerts all his effort to assist us in enjoing good

3) He demonstrates good conduct in matters that we are not aware of.

4) He does not degrade our subjects

5) He does not expose that which does not concern him. ” He drove away the poets and orators in favour of the jurists and ascetics whom he kept close to him and who said about him: “We did not want to leave this man's company until his actions contradict his words. ”

Sufyan bin ‘Uyainah said: “When ‘Umar bin ‘Abdul-Azeez ascended to power, he sent for Muhammad bin Ka‘b, Raja’ bin Haiwah and Salim bin ‘Abdullah to whom he said: ‘You have seen what I have been afflicted and tried with, therefore w'hat do you suggest?’So Muhammad bin Ka‘b said: ‘Consider the old man a father, the youth a brother and the young a son so that you may then revere your father, bond with your brother and show compassion to your son’. Raja’ advised: ‘Please the people as you please yourself, do not hate that a thing should befall you without hating that it befalls them and know' that you are not the first Khaleefah to die'. Lastly, Salim said: ‘Deal with matters one day at a time, disdain the temptations of the world and make death your last disposition, as it certainly will be’. At that point, ‘Umar said: ‘There is no might or pow'er except with Allah.

Malik bin Deenar, nicknamed “Malik, the Ascetic”, would say to the people: “What asceticism do I possess?Rather, the ascetic is ‘Umar bin ‘Abdul-‘Azeez who has been given the world and everything in it but is still disdainful of its luxuries and so he abandons them. ” It is said that ‘Umar owned no more than one outer garment and if it w'ere being washed he would stay in his house until it was ready. On one occasion, he stood before a monk and said: “Woe unto you! Admonish me! "The monk replied: “You must know' the saying of the poet (in at-Taweel poetry):

Disdain from the world before you

Leave it while you are distracted.

It is saidthat ‘Umar bin ‘Abdul-‘Azeez was informed that Abu Sallam al-Aswad had narrated a Hadeeth that he heard from Thawban concerning the Hawdh (Pool in Paradise) and so he requested that he pay him a visit, upon which Abu Sallam travelled to him by mule, which proved a somewhat troublesome journey for him. As he entered upon the Khaleefah, he said to Abu Sallam: “We did not want to trouble you, O Abu Sallam, but a Hadeeth that you narrated from Thawban was conveyed to me and I wanted you to narrate it directly to me. ” Abu Sallam therefore said: “Thawban narrated to me from the Messenger of

Allah (Peace and Blessings of Allah be upon him): ‘My Hawdh (is as large as) from [4]Adan to ‘Amman of al-Balqa’ and its water is whiter than milk and sweeter than honey. Its cups are as numerous as the stars and whoever drinks one drink from it will never feel thirst again. The first people to arrive at it are the poor among the Emigrants with dishevelled heads, dirty clothes, those whom the women of favour would not marry nor who would have doors opened for them. ’’’Upon hearing this, ‘Umar said: “But I have a woman of favour and doors are opened for me. I married Fatimah bint ‘Abdul-Malik. I shall certainly not wash my head until it is dishevelled, nor wash the garment that touches my body until it becomes dirty. ”

A man once said to ‘Umar: “May Allah preserve all things that are good for you”, upon which ‘Umar replied: “This is something that one should abstain from, Rather, say: ‘May Allah grant you a good life and cause you to die with the righteous and god-fearing. ”’So the man said: “How were you when you woke up this morning, O Ameerul-Mu’mineen?” He replied: “I felt sluggish and heavy, corrupted by sin and desirous for Allah, the Majestic and Sublime. ”

Raja’ bin Haiwah said: “I once spent the night talking to ‘Umar bin ‘Abdul-’Azecz to whom I said: ‘O Ameerul-Mu’mineen! Should you not waken this servant boy and takehim to task?’‘Umar replied: ‘No. Let him sleep. Will waking him up rectify him?’So he said: ‘No, but it is not honourable for a man to use his guest (to serve) upon which Raja’ got up himself, told off the slave and poured oil over him. He then sat back down, upon which ‘Umar said: ‘You stood up while 1 am ‘Umar bin ‘Abdul-‘Azeez and you sat down while I am ‘Umar bin ‘Abdul-‘Azeez. Be more mindful of the good favours, as to remember is to be grateful. ’”

Muqatil bin Hayyan said: “I prayed behind ‘Umar bin ‘Abdul-‘Azeez and as he read the Verse (which means): “But stop them, verily, they are to be questioned. ” [as-Saffat, 37:24] he began to repeat it over and over again as if he could not move on from that Verse. Similarly, his wife once said: “I have never seen anyone pray or fast more than him or anyone who is more fearful of his Lord. He would pray the ‘Isha’ prayer and then sit down, at which point he would cry so much that he would fall asleep. He would then wake up and continue to cry until his eyes could not take it anymore. ” She also said: “Whenever he would mention something to do the Hereafter as he was with me in bed, he would begin to shake as a bird shakes off water, upon which he would sit up and cry. I would cover him with a blanket to calm him down, while saying: ‘Would that there be between us and the Caliphate the distance between the setting and rising of the sun! ’By Allah, since we became burdened with the responsibity of the Caliphate, we have never felt pleasure or happiness. ”

‘Aii bin Zaid said: “1 never saw two men behave as if the Hcllfire had been created purposefully for them like al-Hasan and ‘Umar bin ‘Abdul-‘Azeez. ”

Some traditions report that ‘Umar was seen crying tears of blood. It is said that when he would retire to his bed, he would recite the verses (which mean):

“Indeed, your Lord is Allah, Who created the heavens and earth in six days. ’’ [al-A 'raf 7:54]

And he recited (w hat means):

“Did the people of the towns then feel secure against the coming of out punishment by night while they were asleep?” [ibid:97], and other related Verses. Every night he would gather together with his companions among the jurists and they would remember death and the Hereafter, after which they would cry as if they had just attended one of their funerals.

Abu Bakr as-Sooli said on the authority of al-Mubarrad that ‘Umar bin ‘Abdul-‘Azeez would quote the poet’s words (in al-Baseet poetic meter):

“He did not benefit from what he gained

Except for the scent of death during times of grief in ragged clothes;

And other than the striking of matchsticks.

He has very little provision for the start of a journey.

Wherever his death is decided.

Even if he does not go there willingly, he will nevertheless be obliged. ”

‘Abdullah bin al-Mubarak said: ‘“Umar bin ‘Abdul-‘Azeez used to say:

'You are glad with ephemeral matters and delighted with wishes

As the dreaming, sleeping person is tempted by lusts.

Your day is spent in carelessness and ignorance,

Your night is wasted by sleeping while death is inevitable.

You pursue what you will come to hate.

In this way do beasts live.

Chapter

In the section dealing with Dala'ilun-Nubuwwah [The Proofs of Prophecy], we cited the Hadeeth narrated by Abu Dawood in his Sunan in which the Prophet (Peace and Blessings of Allah be upon him) said: "At the beginning of every century, Allah will send to this Ummah someone who will renew its religion. " Some learned men, including Ahmad bin Hanbal, maintained the view in accordance with that of Ibnul-Jawzi and others that 'Umar bin 'Abdul-'Azeez's rule started at the beginning of the first one hundred years. Others went further by asserting that he was of those sent by Allah at the beginning of a century to renew the religion. In fact, he was the first person to have claimed this about himself and he was the most worthy of it too, due to the precedence he set in his leadership, general governorship and the effort he exerted to administer to the Truth. In this manner, his life story resembles that of 'Umar bin al-Khattab and it can be seen that he tried to imitate him in many ways. Abul-Faraj Ibnul-Jawzi compiled biographies on both 'Umar bin al-Khattab and 'Umar bin 'AbduI-'Azeez. In terms of the size of their biographies, it was necessary to dedicate a whole volume to the biography of 'Umar bin al-Khattab and another narrating the traditions traceable to him. As for the biography of 'Umar bin 'Abdul-'Azeez, we have provided just an overview of his life, which should suffice as proof of his virtuous personality.

He would eat plain lentils to humble his heart and to make him vulnerable to weeping frequently. Whenever death was mentioned, he would get restless and when a man read the verse {which means):

"And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. " [al-Furqan, 25:13] in front of him, he began to cry hysterically whereupon he entered his house and isolated himself from the people. He would always say: "O Allah! Deliver, deliver! "'He would also say: "O Allah! Rectify whoever serves the Ummah of Muhammad (Peace and Blessings of Allah be upon him) and annihilate whoever ruins the goodness of the Ummah of Muhammad (Peace and Blessings of Allah be upon him). " He said: "The best form of worship is the execution of the Fara'idh (obligatory duties) and abstinence from prohibitions. " He also said: "If one does not enjoin the good and forbid the evil such that he judges affairs for himself, then he causes the disappearance of the act of enjoining good and forbidding evil, so that there will be fewer preachers and fewer people seeking advice for the sake of Allah. " He also said: "How prosperous is one who is safeguarded from doubt, anger and greed! "

He once aked a man: "Who is the master of your nation?" He said: "I am, " So he said: "If you were, you would not have said that. " He also said: "The most ascetic person in this world was 'Ali bin Abu Talib. " He is reported to have said: "The thing you can be most unsuccessful in is in asking your Lord for something, as it might either be granted or refused. " He said: "Knowledge is bound to the Book. " He once said to a man: "Teach your child the greatest jurisprudence:moderation and suppressing harm. " A man was once speaking while in 'Umar's company whereby he happened to say something good, so 'Umar said: "This is the permissible magic. "

The story about him and Abu Hazim relates to when Abu Hazim saw the Khaleefah, 'Umar, whose face looked pale and withdrawn from living a life of asceticism so much so that it had altered his appearance. Startled by this, he asked 'Umar: "Has your Thawb (garment) not been cleaned, your face washed, your food made tasty or your means of transport made ready for you?" He humbly replied: "Did you not tell me that Abu Hurairah said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: 'Verily, ahead of you lies an insurmountable obstacle that cannot be overcome except by the feeble and thin?.

The Cause of[6] Umar bin 'Abdul-^Azeez's Death (May Allah be pleased with him)

Accounts of his death maintain that his servant was bribed with a thousand Deenars into poisoning his

food or drink, which caused him to fall severely ill. ‘Umar learned of this on his deathbed, whereupon he said: “I knew I would be poisoned one day. ” After this, he summoned the culprit and said: “Woe unto you! What motivated you to do what you did?” He replied: “I was given a thousand Deenars”, and so the money was taken from him and deposited into the Baitul-Mal (public treasury). He then pardoned him by saying: “Go to [a place] where nobody can see you and perish. ”

On this occasion, it was said to ‘Umar: “Cure yourself with some remedy. ” So he said: "By Allah, if I were given something [medication] in my ear or a scent to smell, I would not take it. ” So it was said to him: “And what about your twelve children? Will you not bequeath them anything in your will as they are already poor?” He said (what means):

“And those whom you call upon besides Him (Allah) cannot help you nor can they help themself. ” [al-A'raf, 7:197]

By Allah! 1 will not give them the right of anyone, as they are one of two types of men: they are either righteous, in which case Allah takes care of the righteous; or they arc sinful, in which case I will not assist them in spreading their corruption. ” In another narration it states: “I do not care in which valley I perish”, while he says in another: “Should I allow him that which helps him to disobey Allah so that I would be his partner in it after I die?! will not! ''Following this, he summoned his children to whom he bade farewell, consoled them and then determined his will. He then said: “You may leave now. May Allah safeguard you and endow you with the best caliphate. ”

In fact, it is said that some of the sons of ‘Umar bin ‘Abdul-‘Azeez were seen donating eighty horses for Allah’s sake, whereas the sons of Sulaiman bin ‘Abdul-Malik, who each inherited a great deal of wealth from their father, would ask for charity and beg from ‘Umar bin ‘Abdul-‘Azeez’s sons. This is because ‘Umar entrusted his children to Allah, the Majestic and High, unlike Sulaiman and others who entrusted their children to whatever transitory wealth they left behind for them that served to lead them astray and follow their desires.

When death approached ‘Umar, he said to his family around him: “Come and sit by me”, so they did. He then said: “O my Lord! I am the one who You invested with authority, yet I was inadequate; You forbade me, yet 1 defied You [three times], however, there is no one worthy of worship but Allah. ” He then lifted his head and began to glance sharply, so his family said: “You are delirious, O Ameerul-Mu’mineen! ”At that point he said: “Indeed, I see a being that is neither human nor Jinn (a species created from smokeless fire; Jinn) ”, and at that point his soul was seized, i. e. lie passed away. Another tradition maintains that he said to his family: “Leave from here”, so his family went out, although Maslamah bin ‘Abdul-Malik and his sister, Fatimah, sat outside the door whereupon they heard him saying: “Welcome to this existence that is neither human nor Jinn. ” He then recited (what means): *"'That home of the Hereafter (i. e. Paradise). We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief (by committing crimes). And the good end is for the Muttaqoon (pious). ”* [al-Qasas, 28:83]

Having recited that verse, his voice then became faint and so his family entered upon him to find him unconscious. Thus, they turned him to face the Qiblah (direction of Makkah) and soon after he passed away.

Raja’ bin Haiwah said: “‘Umar bin ‘Abdul-‘Azeez had enjoined on me the duty of performing Ghusl (ritual cleansing) on him and shrouding him in his burial sheet. Upon doing this, I unfastened the knot in his shroud and as I looked at his face, it was like a bright white sheet of paper. ‘Umar told me that he had previously buried three of the caliphs before him and as he uncovered their faces he saw that they had become blackened. ”

Al-Haitham bin ‘Adiyy said: “He died in the month of Jumada in the hundredth year of the Hijrah. His paternal cousin, Maslamah bin ‘Abdul-Malik, offered the prayer at his funeral, while other traditions differ, stating either Yazeed bin ‘Abdul-Malik or ‘Umar’s son, ‘Abdul-‘Azeez bin ‘Umar bin ‘Abdul-‘Azeez, did so. At the time of his death, he was aged thirty-nine, while other accounts vary claiming he was above the age of forty, aged thirty-three, thirty-six, thirty-seven or just generally, that he had reached between the age of thirty and forty.

The Caliphate of Yazeed bin ‘Abdul-Malik

Yazecd was appointed as the heir to the caliphate by his brother, Sulaiman bin ‘Abdul-Malik bin Marwan, following the succession of his cousin, ‘Umar bin ‘Abdul-‘Azeez, which meant that upon ‘Umar’s death in the month of Rajab this year, the people pledged their allegiance to Yazeed, who at the time was twenty-nine years of age. In the month of Ramadan, he commenced his rule as caliph by dismissing Abu Bakr bin Muhammad bin “Amr bin Hazm from governorship in al-Madinah and invested authority over it to ‘Abdur-Rahman bin ad-Dahhak bin Qais instead. This resulted in a great deal of malice and rivalry between the two parties that went to such extremes that the issue of government was settled by the sword.

During this year, war broke out between the Khawarij, specifically, between the associates of Bistam al-Khariji, and the troops of al-Koofah.

Yazeed bin al-Muhallab broke out of prison to renounce Yazeed bin 'Abdul-Malik and lay siege to al-Basrah after a long and brutal battle. Upon gaining a foothold, he spread justice amongst the people, distributed money to them and imprisoned ‘Adiyy bin Artat, as he had imprisoned al-Muhallab's family residing in al-Basrah upon hearing that al-Muhallab had escaped from prison at the time when ‘Umar bin ‘Abdul-‘Azeez fell ill, as mentioned previously.

When news that Yazecd bin al-Muhallab had made an appearance reached the Ameerul-Mifmineen, Yazeed bin ‘Abdul-Malik, his brother’s son, al-‘Abbas bin al-Waleed bin ‘Abdul-Malik, mobilised an army of four thousand men, while his paternal uncle, Maslamah bin ‘Abdul-Malik, advanced ahead of him with his troops from ash-Sham towards al-Basrah to wage war. Upon hearing about the advancement of the Ameerul-MiTmineen’s armies, Yazeed left al-Basrah and appointed his brother, Marwan bin al-Muhallab, as his deputy while he went to the garrison town of Wasit. There, he consulted the chiefs as to what course of action he should adopt, although a consensus could not be reached. Some of them suggested that he should travel to al-Ahwaz and build a fortress in the mountain peaks. To that he said: “Do you want to turn me into a bird on the mountain peak?” On the other hand, some men from al-‘Iraq advised him to go and reside in al-Jazeerah (the Arabian Peninsula) and to fortify himself in the strongest fortress he finds. He was also advised to break off from the people of al-Traq and join forces with the people of al-Jazeerah so that he might then go into battle against the people of ash-Sham with them on his side.

Upon Entering the 102nd Year of the Hijrah

This was the year in which Maslamah bin ‘Abdul-Malik met with Yazecd bin al-Muhallab. Having now departed from Wasit, Yazeed bin al-Muhallab appointed his son, Mu’awiyah, as his successor over it while he, on the other hand, embarked with his army that had been preceded by his brother, ‘Abdul-Malik bin al-Muhallab, towards a place known as al-‘Aqr (located near Karbala’). When Maslamah bin ‘Abdul- Malik arrived there with his troops, Yazeed had no power over it and so the first detachments from both sides encountered each other from the onset, at which point they engaged in an intense battle that resulted in the people of al-Basrah defeating the people of ash-Sham. The people of ash-Sham, however, were extremely bothered by this and so they launched a second attack against the people of al-Basrah until they managed to defeat them, killing a large number of valiant soldiers, including al-Mantoof who was well known for his bravery, in the process.

When Maslamah and his brother's son, al-‘Abbas bin al-Waleed, drew near to Yazeed bin al-Muhallab’s army, Yazeed bin al-Muhallab gave a speech to the people in which he incited them to go to war against the people of ash-Sham. Yazeed’s army consisted of approximately one hundred and twenty thousand men who had pledged their allegiance “to listen to and obey” him, the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him). They further vowed not to trample on their own

soldiers and that they would not repeat the sinful and reckless behaviour demonstrated by al-Hajjaj. Whoever pledged their allegiance on these grounds, it was accepted from him and whoever opposed any part of it would be forced to fight against them.

In these days, al-Hasan al-Basri advocated putting an end to any Fitnah (trials; discord) and desisting from having any involvement with it, which he strictly prohibited, given that this was the reason for the ongoing tragedy that ensued with Ibnul-Ash‘ath that caused many people to lose their lives. Al-Hasan al- Basri therefore embarked on a mission of addressing the people in order to preach this message of abstaining from Fitnah, which eventually reached the deputy of al-Basrah himself, Marwan bin al- Muhallab. Consequently, he called the people to enter into battle and wage Jihad (fighting for Allah’s cause) diligently. He then said: “1 have been informed about this deviant and argumentative Shaykh (learned elder) and he is impeding the people from assisting us, though by Allah, if he does not stop what he is doing then I will do what 1 have to do” and he went on threatening him in this manner. When al- Hasan learned of this, he said: “By Allah! I do not hate that Allah should bestow honour upon me through his insults” and as such Allah protected him from him until the cessation of his state.

Upon meeting face to face, the armies failed to contend against each other and so no serious war broke out. In fact, the people of al-‘lraq were unable to withstand the opposition, forcing them to speedily flee from the battlefield. Upon hearing that the people of ash-Sham were crossing the bridge to get to them, the people of al-Traq set it on fire and in this way defeated their army. Following this incident, Yazeed bin al-Muhallab asked: “What is the condition of the people?” It was said to him: “They were crossing the bridge when the people of al-‘Iraq set it on fire. ” So he exclaimed: “May Allah revile them! ”

It follows that Yazeed attempted to go back to recover the defeated soldiers but he was unable to do so and so he formed a band of troops comprised of his associates who began to advance singly or in small groups, until just a small group of them remained. He nevertheless made an advance with those few troops without stopping until they defeated the opposition, while the people of ash-Sham withdrew to the right and to the left. Prior to this, Yazeed’s brother, liabceb bin al-Muhallab, was killed in battle as he was targeting Maslamah bin ‘Abdul-Malik, but in doing so he was attacked and killed by the people of ash-Sham who closed in on him on horseback. Not only did this fuel their rage and anger, but Yazeed’s other brother, Muhammad bin al-Muhallab, and as-Samaida\ a brave and courageous soldier, were also slain amidst the fighting.

The man who reportedly killed Yazeed bin al-Muhallab was known as al-Qahl bin ‘Ayyash who made his attack from the side and then took his head to Maslamah bin ‘Abdul-Malik bin Marwan, who sent it with Khalid bin al-Waleed bin ‘Uqbah bin Abu Mu‘ait to his brother, the Ameerul-Mu’mineen, Yazeed bin ‘Abdul-Malik. Maslamah bin ‘Abdul-Malik subsequently seized Yazeed bin al-Muhallab’s military base, taking approximately three hundred of his men captive who he then sent to his brother in al-Koofah. The letter notifying the Ameerul-Mu’mineen, Yazeed bin ‘Abdul-Malik, of their deaths had arrived and Maslamah subsequently moved on to al-Heerah.

When news of Yazeed bin al-Muhallab’s downfall reached his son, Mu‘awiyah bin Yazeed, who was in Wasit at the time, he turned to approximately thirty of the captives at his disposal and executed them all, amongst whom was ‘Adiyy bin Artat, his son, Malik and ‘Abdul-Malik, the two sons of Misma‘ and a group of dignitaries. He then moved onto al-Basrah with a chest of money in his possession where he first met with his paternal uncle, al-Mufaddal bin al-Muhallab and then the rest of the al-Muhallab family who together assembled ships and resources in preparation for their escape. Soon afterwards, they boarded with their families and belongings to set off on their voyage, not stopping until they came to the mountains of Karman (Taurus) where they disembarked. There, they were met by a group of defeated soldiers who had fought alongside Yazeed bin al-Muhallab and who were now under the authority of al- Mufaddal bin al-Muhallab. In the meantime, Maslamah dispatched an army headed by Hilal bin Ahwaz al-Mazini, while

other sources mention a man called Mudrik bin Dabb al-Kalbi, in pursuit of the al- Muhallab family.

The two armies encountered each other by the mountains of Karman where they fought a fierce battle that resulted in a band of al-Mufaddal’s associates being killed, a band of their dignitaries were taken captive and the rest defeated. Following that, al-Mufaddal was intercepted and killed, upon which his head was taken to Maslamah bin ‘Abdul-Malik, while a band of Yazeed bin al-Muhallab’s associates sought the protection of the Ameer of ash-Sham, amongst whom was Malik bin Ibraheem bin al-Ashtar an-NakhaT. They were then sent to Maslamah bin ‘Abdul-Malik with their baggage, money, women and children, as well as the heads of al-Mufaddal and 'Abdul-Malik bin al-Muhallab. Upon receiving them, Maslamah bin ‘Abdul-Malik took the heads along with nine of the young men mounted on horses to his brother, Yazeed bin ‘Abdul-Malik. Yazeed, however, received them with hostility and beheaded the nine boys, whose heads he put up on public display in Damascus, and then in Halab (Aleppo). Maslamah bin ‘Abdul-Malik therefore swore that he would sell the offspring of the al-Muhallab family who were bought soon after that by some righteous dignitaries for one hundred thousand Deenar, They were then released and so Maslamah bin ‘Abdul-Malik did not take anything from the dignitaries for them whatsoever. According to the account of Ibn Jareer, poets later celebrated the personage of Yazeed bin al-Muhallab in their poems.

Maslamah’s Governorship over the Provinces of al-‘lraq and Khurasan

Now that he was no longer engaged in war against the al-Muhallab family, Maslamah’s brother, Yazeed bin ‘Abdul-Malik, the Ameerul-Mu’mineen, wrote to him during this year concerning the leadership of al-Koofah, al-Basrah and Khurasan. He was thereby deputed over al-Koofah and al-Basrah while his son- in-law, Sa'ced bin ‘Abdul-‘Azeez bin al-Harith bin al-Hakam bin Abui-‘As (nicknamed Khudhainah), was delegated to Khurasan. Upon his arrival, he urged the people to have patience and courage and punished those officials who had caused harm to the al-Muhallab family, seizing a great deal of wealth from them and even causing some of them to die from the severity of their punishment.

The Battle between the Turks and Muslims

This was occasioned when Khaqan, the supreme king of the Turks, dispatched an army to as-Sughd (Sogdiana) under the commandership of a man named Koorsool to fight against the Muslims. Koorsool advanced with his army until they reached the al-Bahili palace, which he then laid siege to while a large number of Muslims were inside it. The deputy of Samarqand, ‘Uthman bin ‘Abdullah bin Mutarrif, subsequently sought reconciliation with them for a sum of forty-thousand Dirhams in addition to handing over seventeen leading personalities who had been taken hostage by the Muslims. Following this, ‘Uthman delegated the people, including a man named al-Musayyab bin Bishr ar-Riyahi, who was entrusted with authority over four thousand men, to advance towards the Turks.

Having completed part of the journey there, al-Musayyab stopped to address the people, whereby he incited them to wage war and reminded them that their marching towards the enemy was in pursuit of the Shahadah (martyrdom). However, more than a thousand men turned back and every time he gave a speech to the remaining soldiers, more and more of them withdrew to the point that only seven hundred combatants remained. Despite this, he closed in with his army until they forced the Turks to declare a pledge to be ransomed, whilst the Muslims who had been blockaded in the palace further demanded that the Turk women should be killed and their children sacrificed before them. Inevitably, the two sides combated against one another during which men from both sides were killed and so al-Musayyab sent out reinforcements enabling them to maintain their position on that day, and in doing so, persisting in activity until the time of Sahar (before daybreak).
At that point, al-Musayyab exclaimed: “Takbeer” (the exclamation: “Allah is the Greatest! ”), which his comrades responded to by shouting: “Takbecr! ” even louder and chanting: “O Muhammad! ” as their slogan. Following that, they then carried out a valliant campaign against the Turks, killing a vast number

of them and stringing up their mounts. The Turks, however, revolted against them once again, which led to a severe battle in which the majority of the Muslims fled the battlefield and al-Musayyab’s mount was debilitated. As a result, he dismounted his horse, as did the other bold soldiers, and they advanced on foot, which only served to demonstrate their perseverance in withstanding a fierce battle. Al-Musayyab’s comrades continued to dutifully guard over and defend him until Allah eventually granted victory in the Muslims’ hands.

Also during this year, Maslamah bin "Abdul-Malik fell out of favour with his brother, Yazeed bin ‘Abdul-Malik, Ameerul-Mu’mineen, who dismissed him from his post as the governor of al-‘lraq and Khurasan due to him spending money obtained as war booty on personal needs.

Among the Nobles and Dignitaries who Died in this Year:

‘Adiyy bin Artat al-Fazari, ‘Umar bin ‘Abdul-[4]Azeez’s deputy over al-Basrah who seized Yazeed bin al-Muhallab and sent him in shackles to ‘Umar bin ‘Abdul-‘Azeez who then ordered his imprisonment.

Ad-Dahhak bin Muzahim al-Hilali, Abul-Qasim, also known as Abu Muhammad al-Khurasani, who was an Imam (religious leader) and an expert in the science of Tafseer (Qur’anic Exegesis). Ath-Thawri said: “Tafseer was imparted by four (people): Mujahid, Tkrimah, Sa‘eed bin Jubair and ad-Dahhak. ”

Upon Entering the 103rd Year of the Hijrah

The governor of al-Traq, ‘Umar bin al-Hubairah, replaced Sa‘eed (nicknamed Khudhainah) with Sa‘eed bin ‘Amr al-Harashi as the deputy of Khurasan in this year.

Yazeed bin ‘Abdul-Malik extended the governorship of both al-Madinah and Makkah to ‘Abdur-Rahman bin ad-Dahhak bin Qais and appointed ‘Abdul-Wahid bin ‘Abdullah an-Nadri as the deputy of at-Ta’if.

Amongst the Prominent People who Died in this Year:

Yazeed bin Abu Muslim, Abul-‘Ala’, al-Madani.

‘Ata’ bin Yasar al-Hilali, Abu Muhammad, al-Qass al-Madani.

Mujahid bin Jabr al-Makki, an Imam from the Tabfeen (the second and third generations following the Companions) and Mufassireen (Qur’anic exegetes).

Mus‘ab bin Sa‘d bin Abu Waqqas who was a reliable, honorable Tabi‘i of high-standing.

Moosa bin Talhah bin ‘Ubaidullah [at-Taimi] who was nicknamed al-Mahdi on account of his goodness.

Upon Entering the 104th Year

Sa‘eed bin ‘Amr al-Harashi, the deputy of Khurasan, battled against the people of as-Sughd in this year and laid siege to the people of Khujandah (second largest city of Tajikistan), where he killed many people and seized a great deal of wealth.
In the month of Rabee‘ul-Awwal, Yazeed bin ‘Abdul-Malik, the Ameerul-Mu’mineen, dismissed ‘Abdur-Rahman bin ad-Dahhak bin Qais from governorship over the Haramain (Two Holy Sites, i, e. Makkah and a l-Mad in ah).

‘Umar bin al-Hubairah dismissed Sa‘eed bin ‘Amr al-Harashi due to his disregard for ‘Umar bin

Hubairah’s orders.

Al-Jarrah bin ‘Abdullah al-Hakami, the deputy of Armeeniyyah (Armenia) and Adhrabeejan (Azerbaijan) invaded the land of the Turks.

‘Abdul-Wahid bin ‘Abdullah an-Nadri, the Ameer of the Haramain (Two Holy Sites) and at-Ta’if, led the people in performing the Hajj Pilgrimage.

Abul-‘Abbas had a son by the name of‘Abdullah bin Muhammad bin ‘Ali bin 'Abdullah bin ‘Abbas, also known as-Saffah (the shedder of blood; murderer), who would become the first Khaleefah of the Banul-‘Abbas tribe (the Abbasids). A party from the people of al-Traq also secretly pledged their allegiance to his father in this year.

Among the Prominent People who Died:

Khalid bin Ma'dan al-Kala‘i.

‘Amir bin Sa‘d bin Abu Waqqas who narrated many traditions from his father and others.

‘Amir bin Sharaheel ash-Sha‘bi,
Abu Burdah bin Abu Moosa al-Ash‘ari who was appointed to the office of chief judge before ash- Sha‘bi’s tenure.

Upon Entering the 105th Year

Al-Jarrah bin ‘Abdullah al-Hakami invaded the land of al-Lan (a vast region within Armeeniyyah) where he conquered many fortresses.

Muslim bin Sa'eed invaded the land of the Turks.

Sa'eed bin ‘Abdul-Malik bin Marwan invaded the land of ar-Room.

Five days before the end of the month of Sha‘ban, the Ameerul-Mu’mineen, Yazeed bin ‘Abdul-Malik bin Marwan, passed away in Arbad within the land of al-Balqa’ (Balqa, north-west of Amman, Jordon). This happened on a Friday and he was aged between thirty to forty years old. A brief overview of his biography is as follows:

His name was Yazeed bin ‘Abdul-Malik bin Marwan bin al-Hakam bin Abul-‘As bin Umayyah bin ‘Abd Shams bin ‘Abd Manaf, Abu Khalid, al-Qurashi al-Umawi, the Ameeml-Mu’mineen.

Muhammad bin Yahya adh-Dhuhli said : “A Muslim would not inherit from a Kafir (Disbeliever; Infidel) nor would a Kafir inherit from Muslim under the rule of the Messenger of Allah (Peace and Blessings of Allah be upon him) (Peace and Blessings of Allah be upon him), AbuBakr, ‘Umar, ‘Uthman and ‘Ali. However, after Mu‘awiyah ascended to the caliphate, a Muslim could inherit from a Kafir but not the other way round -- a principle that later was adopted by the successive caliphs. It was ‘Umar bin ‘Abdul- ‘Azeez who revived the Sunnah (Prophetic tradition) by returning this tradition to its original practice, which was also followed by Yazeed bin ‘Abdul-Malik, In spite of this change, when Hisham seized the caliphate, he reinforced the Sunnah (example; tradition) of the caliphs which implied that, once again, a Muslim could inherit from Kafir. ”

This Yazeed, who we just mentioned, would frequent the gatherings and assemblies of the ‘Ulatna’

(scholars) prior to his ascension to the caliphate. Therefore upon his appointment as caliph, he was determined to imitate the attitude of ‘Umar bin ‘Abdul-‘Azeez but as he failed to detach himself from keeping bad company, he only served to better his ability at being an oppressor.

Some people have further questioned his religion, but this is incorrect. His son, al-Waleed bin Yazeed, was definitely a Fasiq (sinner; rebellious), which we shall come to, although there was nothing wrong with Yazeed himself ‘Umar bin ‘Abdul-‘Azeez once wrote to Yazeed saying: “I do not know other that what you have shown me and I do not see this affair (the caliphate) other than being occupied by you. By Allah, Allah is with the Ummah of Muhammad (Peace and Blessings of Allah be upon him) and you will shortly be dead; therefore leave the world to whoever does not praise you and engage someone who does not apologise to you. Peace. ”

The Caliphate of Hisham bin ‘Abdul-Malik bin Marwan

Hisham inherited the caliphate from his brother, Yazeed bin ‘Abdul-Malik, on Friday, five days before the end of the month of Sha‘ban of this year, that is, the one hundred and fifth, at the age of thirty-four. He was bom at the time when his father, ‘Abdul-Malik, killed Mus'ab bin az-Zubair in the seventy- second year and as a result he named his newly-born son Mansoor (meaning:victorious). However, upon ‘Abdul-Malik’s return home, he found that his wife had called their son after her father, Hisham, which was pleased with and consented to.

Al-Waqidi said: “The caliphate was tendered to him while he was at home in Zaitoonah (a place in the nomad steppes of ash-Sham) on which occasion he was delivered the official staff and ring. He therefore accepted his assumption of the caliphate and travelled eagerly to Damascus where the affair of the caliphate was settled, and he assumed his role in the undertaking of matters. In the month of Shawwal of this year, he dismissed ‘Umar bin Hubairah from the offices of governorship over al-lraq and Khurasan and appointed Khalid bin ‘Abdullah al-Qasri in his place.

In this year, Ibraheem bin Hisham bin Isma‘eel al-Makhzoomi, the paternal uncle of the Ameerul-Mu'mineen, led the people in perfoming the Hajj Pilgrimage.

The Banul-‘Abbas’ (Abbasids) secret claim to the caliphate became more prevalent during this year in al-‘Iraq.

Among the Prominent People who Died:

Aban bin ‘Uthman bin ‘Affan who was one of the jurists and scholars of the Tabfeen (followers of the second and third generations). ‘Amr bin Shu‘aib said: “1 never saw anyone more learned than him in relation to Hadeeth (sayings of the Prophet (Peace and Blessings of Allah be upon him)) and Fiqh (Jurisprudence). ”

Abu Raja’ al-'Utaridi who was one of the Rijal (antecedents, i. e. transmitters of traditions) of the Sahcehain.

Upon Entering the 106th Year of the Hijrah

Hisham bin ‘Abdul-Malik dismissed ‘Abdul-Wahid bin ‘Abdullah an-Nadri from the offices of governorship over al-Madinah, Makkah and at-Ta’if and appointed them all to his maternal uncle, Ibraheem bin Hisham bin Isma‘eel al-Makhzoomi.

Sa‘eed bin ‘Abdul-Malik carried out a military expedition to As-Sa'ifah in this year.

Muslim bin Sa‘eed invaded Farghanah (capital of Fergana Province, east Uzbekistan) and its associate districts where he encountered the Turks in a gruesome battle; King al-Khaqan and a large party of Turks were consequently killed in action.

Also during this year, al-Jarrah al-Hakami penetrated into the heart of land of al-Khazar (north Tabaristan) where the people conceded to peace by paying the Jizyah (head-tax on every non-Muslim under Muslim rule) and the Kharaj (land tax in Islamic law). At the same time, al-Hajjaj bin ‘Abdul- Malik invaded al-Lan (a vast region within Armeeniyyah) wherein he killed many people and gained a great deal of war booty.

Khalid bin ‘Abdullah al-Qasri dismissed Muslim bin Sa‘eed from governorship in Khurasan and assigned it to his brother Asad bin ‘Abdullah al-Qasri.

The Ameerul-Mu'mineen, Hisham bin ‘Abdul-Malik, led the people in perfoming the Hajj Pilgrimage in this year, prior to which he wrote to Abuz-Zinad requesting him to meet him before his arrival in al-Madinah and for him to write to him regarding the rites and rituals attached to the Pilgrimage, which he did. Accordingly, Abuz-Zinad fulfilled his requests and met up with Hisham and the people as they embarked on their journey to al-Madinah.

Among Those Who Died in this Year:

Salim bin ‘Abdullah bin Umar bin al-Khattab, who was one of the jurists.

Tawoos bin Kaisan al-Yamani, who was one of the senior companions of Ibn “Abbas (May Allah be pleased with them).

Upon Entering the 107th Year

A man by the name of ‘Abbad ar-Ru‘aini emerged from Yemen advocating the principles of the Khawarij sect in this year.

A terrible epidemic of the plague befell ash-Sham in this year.

Mifawiyah bin Hisham undertook a summer military campaign with an army from the people of ash-Sliam under the commandership of Maimoon bin Mihran, who crossed the river into Cyprus, while Maslamah undertook a naval expedition against it with another anny.

Asad bin ‘Abdullah al-Qasri seized a party who had been promoting the interests of the Banul-'Abbas tribe in Khurasan who he had deprecated and crucified.

Asad al-Qasri invaded Jibal Namroon (the mountains of Lambron) whereby its chief, Lambron of Armenia, reconciled with him and submitted to Islam at his hands.
Asad also invaded al-Ghoor (a rift valley in the Herat mountains of Afghanistan) where the people shifted all of their produce, wealth and belongings to an impenetrable cave so that nobody could gain access to them. Thus, Asad ordered some men to bring a load of caskets and lead him to the cave where he told them to fill the caskets with whatever they found there. Once they had collected everything, the men carried the caskets back and handed over the spoils. This account is widely known.

Asad gave orders for the annexation of the surrounding areas of Balkh (a small city in Afghanistan) where he appointed Barmak, the father of Khalid bin Barmak, as its deputy who therein embarked on an impressive building project that entrenched the city and made it a stronghold for the Muslims,

Ibraheem bin Hisham bin Isma'eel, the Ameer of the Haramain (Two Holy Sites) led the people in performing the Hajj Pilgrimage in this year.

Among the Prominent People Who Died in this Year:

Sulaiman bin Yasar, one of the Tabfeen.

‘Ikrimah, who was the servant of Ibn ‘Abbas and one of the Tabi‘een and Mufassireen (Qur’anic exegetes), also died.

Al-Qasim bin Muhammad bin Abu Bakr as-Siddeeq who was a famous jurist as well as a renowned poet. Ibn Khallikan would call him “Zabbudh-Dhubab” (the male organ of flies), as when he would walk down the street, one would think that he was smaller than he actually was. When he used to enter upon ‘Abdul-Malik bin Marwan, he would say to him: “Bow your head so that you do not damage the ceiling", which would make him laugh. He was amongst those who visited ‘Abdul-Malik and he also used to visit ‘Umar bin ‘Abdul-‘Azeez during his rule.

It was said that he was the most versatile of Islamists because he carried a strong sense of partisanship that some reckon traced back to the Tanasukhiyyah sect (a sect who believed in the transmigration of souls and claimed there is no resurrection after death). This belief was derived from his ignorance and lack of intelligence concerning a matter that is substantiated by Allah's Saying (which means):

“In whatever form He willed He put you together. " *[al-Infitar, 82:8]*

He asked permission to enter upon ‘Abdul-Malik and upon doing so, ‘Abdul-Malik said to him: “You listen to al-Mu‘aidi more than you see him. ” He therefore said: “Slow down, O Ameerul-Mu’mincen! Even though he is a man whose heart and tongue are ridiculed, if he utters a word he does so with clarity, if he fights he does it with heart and soul, and it is I who say (in al-Wafir poetic meter):

‘I have experienced matters that have tried me

And that served to reveal my nature;

Men are not inclined to me

On account of my encounters and perspicacity;

You despise the thin man when you meet him

While a tierce lion is garmented in his clothes;

You admire the neatly dressed man While he is a

disappointment to you;

Men are not exalted for adornment

Rather, they are glorified for bounty and goodness;

Mean birds are the bulky ones

Falcons and buzzards do not have big bodies;

A camel is irrationally bulky,

It does not benefit from its great body;

As it is ridden and steered

It does not have the power of refusal;

Puny creatures continue to thrive off fountains

That do not sustain their feebleness. ”

Many have also quoted the wise saying:

“He who does not tolerate his friend’s deficiencies

Will die while pointing the finger;

For the one who counts every wrong step,

Time will not leave him a friend. "

Upon Entering the 108th Year

Maslamah bin ‘Abdul-Malik conquered Qaisariyyah (Caesarea; an ancient seaport in Palestine) in the land of ar-Room while Ibraheem bin Hisham bin ‘Abdul-Malik conquered one of its fortresses. During this year, Asad bin ‘Abdullah al-Qasri, the governor of Khurasan, ran a military campaign against the Turks that won him a profound victory. Ibraheem bin Hisham bin Isma’eel al-Makhzoomi, the Ameer of the Haramain (Two Holy Sites) and at-Ta’if, led the people in the Hajj Pilgrimage during this year. The same officials were appointed over the provinces as the previous year.

Bakr bin ‘Abdullah al-Muzani, Rashid bin Sa‘d al-Maqra’i al-Himsi, Muhammad bin Ka‘b al-Qurazi and Abu Nadrah al-Mundhir bin Malik bin Qit‘ah al-‘Abdi died during this year.

Upon Entering the 109th Year

Hisham bin ‘Abdul-Malik dismissed Asad bin ‘Abdullah al-Qasri from office in Khurasan whereupon he commissioned him to perform the Hajj Pilgrimage, which he did in the month of Ramadan. Al-Hakam bin ‘Awanah al-Kalbi was appointed as his replacement as governor of Khurasan.
Ibraheem bin Hisham, the Ameer of al- Haramain and at-Ta’if, led the people in the Hajj Pilgrimage.

Upon Entering the 110th Year of the Prophetic Hijrah

In this year, Maslamah bin [4]Abdul-Malik attacked the supreme authority of the Turks, Khaqan, who in turn marched towards Maslamah with a formidable army. Both sides met in battle for close to a month, following which Allah granted victory to the Muslims over Khaqan during the winter period and Maslamah returned home safely bearing the spoils of war.

Ashras bin ‘Abdullah as-Sulami, the deputy of Khurasan, called the Ahl udh-dhimmah (free non-Muslim subjects living in Muslim lands) living in Samarqand and beyond the river to submit to Islam after having imposed the Jizyah (head-tax on non-Muslims under Muslim rule) on them. Being receptive to the call, it

so happened that the overwhelming majority of them embraced Islam. However, Maslamah did not cease to demand the Jizyah tax from them and so, they declared war on him. Subsequent to that ordeal, many wars ensued between Maslamah and the Turks that have been described by Ibn Jareer who provides meticulously detailed accounts of them.

The Ameeml-Mu'mineen, Hisham, sent a message to 'Ubaidah notifying him of his appointment over Africa. Upon his arrival there, he assigned his son and brother to mobilise an army that he then dispatched against the polytheists within the land. The battle resulted in most of the indigenous population being killed, while the others were either taken captive or defeated. The Muslims gained extensive spoils from there.

Dutng this year, Mu'awiyah bin Hisham conquered two fortresses in the land of ar-Room, thus seizing the war booty.

Ibraheem bin Hisham led the people on the Hajj Pilgrimage.

Remembering the Prominent People >vho Died in this Year:

Jareer, the poet, whose name according to various accounts is Jareer bin al-Khatafa or Jareer bin 'Atiyyah bin al-Khatafa, died this year'Uthman al-Batti is reported to have said: "I once saw Jareer as his lips were immersed in Tasbceh (the glorification of Allah), so I said to him: 'What use is this to you when you slander women of unblemished reputation?'He therefore replied: 'Glory be to Allah, praise be to Allah, there is no one worthy of worship but Allah, Allah is the greatest and to Allah belongs all praise Who says (what means):

Verily the good deeds remove the evil deeds. " *[Hood, 11:114J. And Allah s promise is true.*

Hisham bin Muhammad al-Kalbi said on the authority of his father: "A man from the Banu 'Udhrah tribe entered upon 'Abdul-Malik bin Marwan and began to eulogise him in his poetry. 'Abdul-Malik had three poets in his presence at the time: Jareer, al-Farazdaq and al-Akhtal, who the desert 'Arab was not familiar with and so 'Abdul-Malik asked him: 'Do you know the most satiric verse of poetry said by an 'Arab in Islam?'He answered: 'Yes, in the words of Jareer:

'Overlook this, as you descend from Numair

You are not venerable enough to be affiliated with the Ka'b or Kilab (tribes) *\

So 'Abdul-Malik said: 'Well done! So then, do you know the most commending verse of poetry said in Islam?' He replied: 'Yes, the saying of Jareer:

'Are you nor the best of those who have ridden on mounts

And the most heroic of all the world's tribes?"

'Abdul-Malik therefore remarked: 'Well done! In that case, do you know the most graceful verse composed in lslam?'Agam, he relied: 'Yes, it is Jareer's verse:

Indeed, the eyes whose glances are defined by Hawr (the intense whiteness and deep blackness of the eye)

Nave killed us, to never revive our fallen;

They throw> down the rational until they become motionless,

Even as they are the most feeble of Allah s creatures

At that point, 'Abdul-Malik said: ‘Correct, well done! Do you know Jareer personally?’ He said: ‘No, by Allah, but I would love to see him! ’At this, ‘Abdul-Malik said: 'This is Jareer right here, and this is al-Farazdaq and al-AkhtaF as he introduced them to him and upon meeting them, the desert Arab began to recite:

“The Lord revives Abu Hazrah!

O Akhtal! May things defy your will;

Al-Farazdaq’s grandfather is unfortunate with his descendant,

As stones washed to shore by the river bring his nose to the ground. ”

Al-Farazdaq retorted by reciting (in al-Baseet):

“May God bring your nose to the ground!

You of obscene language, fabrications, and loose talk;

You are not the ruler whose judgment is accepted

Nor are you well-bred or judicious. ”

After that al-Akhtal started to recite (in al-Baseet):

“O most evil of those who are carried on legs [living creatures]!

Similar words by nations are not tolerated;

Power is not your father’s lot Neither

is it ascribed to your kinfolk;

They are despicable. ”

At that point, Jareer stood up out of anger and said (in al-Baseet): “You have insulted a teller of truth from the onset

For the sake of the caliph, your sayings are full of pride!

Do you foolishly resent who is better in repute?

I swear that you are manipulators and fabricators of lies

You have insulted him despite my superiority and your inadequacy;

It is you two who are perverted and despicable! ”

Jareer then leaned forward and kissed the desert Arab on his head, after which he said: ‘O Ameerul-

Mu’mincen! Give my reward to him! 'which was in fact a sum of fifteen thousand Dirhams. Thereupon, ‘Abdul-Malik exclaimed: ‘And grant him the same amount from my own money! 'And in this way, the desert Arab acquired all that money and set out on his way.

Already famous for his verses of satire and eulogy, Jareer became widely known for his feud with his rival poets, al-Farazdaq and al-Akhtal. Reports state that Jareer and al-Farazdaq died in the one-hundred and tenth year and according to Khaleefah bin Khayyat and others, al-Farazdaq’s death was followed by the death of Jareer a month later. As-Sooli, on the other hand, maintains that they both died in the one hundred and eleventh year and that al-Farazdaq died forty days before Jareer.

As for al-Farazdaq, his name was Hammam bin Ghalib bin Sa‘sa‘ah bin Najiyah bin ‘Iqal bin Muhammad bin Sufyan bin MujashP bin Darim bin Malik bin Hanzalah bin Zaid bin Manat bin Tameem bin Murr bin Udd bin Tabikhah, Abu Firas bin Abu Khatal at-Tameemi al-Basri, the acclaimed poet otherwise known as al-Farazdaq. His grandfather, Sa‘sa‘ah bin Najiyah was a Companion of theProphet (Peace and Blessings of Allah be upon him) who was taken to the Prophet (Peace and Blessings of Allah be upon him) as a newborn baby in the days of Jahiliyyah (pre-Islamic period of Ignorance).

Al-Farazdaq said that he and his father arrived in his presence of ‘Ali who asked: “Who is this?” His father replied: “My son, the poet. ” ‘Ali therefore said: “Teach him the Qur’an as that is better for him than poetry. ” Al-Farazdaq directly heard al-Husain bin ‘Ali speak and he also saw him in person as he was on his way to al-‘Iraq with Abu Hurairah, Abu Sa'eed ai-Khudri, ‘Arfajah bin As‘ad, Zurarah bin Karib, and at-Tirimmah bin ‘Adiyy, the poet.

Ash‘ath bin ‘Abdullah said that al-Farazdaq said: “Abu Hurairah looked at my feet and said: ‘O Farazdaq! Your feet look small, so request a place in Jannah for them’. I therefore said: ‘I have sinned a lot'. So he said: ‘Do not worry about that, for I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) saying: ‘Verily, the setting of the sun is an open door for repentance that will not close until the sun rises from that point again,

Al-Asma'i and others maintain that when an-Nawar bint A‘yana bin DuBai'ah al-Mujashi‘i, the wife of ai-Farazdaq died, previous to which she had requested that al-Hasan al-Basri offer the prayer at her funeral, the nobles of al-Basrah witnessed her body being carried with al-Hasan who was on his mule and al-Farazdaq who was on his camel. As they proceeded, al-Hasan said to al-Farazdaq: “What are the people saying?” Fie said: “They are saying that this funeral today has been attended by the best of people, referring to you, and the worst of people, referring to me. ” Al-Hasan therefore said to him: ‘What did you prepare for today?'He replied: ‘The testimony: ‘There is no one worthy of worship but Allah’ for the past eighty years'. Once al-Hasan had completed the prayer, the people moved towards her grave to bury her, upon which al-Farazdaq began to recite (in at-Taweel):

“I fear what is beyond the tomb in case I am not forgiven That is more fiery and constricted;

When a guide will come to me on the Day of Resurrection Who is furious and seeks to steer al-Farazdaq;

Verily, Adam’s children will walk Towards Hell fettered in chains Guided to Hell as they are dressed In

tattered and ragged garments;

There they will drink pus and you will see them Melting and permeated by its heat. ”

Abu Amr bin al-‘Ala’ went on to say that al-Hasan cried when he said this until his tears wet his clothes, after which he drew close to al-Farazdaq and said: “You used to be the most loathed person to me but today you are one of the most beloved. ”

As for AT Hasan bin Abul-Hasan, his name is Yasar Abu Sa'ecd ai-Basri, and he was the a freedman of Zaid bin Thabit and it is also said of Jabir bin ‘Abdullah and others.

Anas bin Malik was once asked about a problem and so it said to him: "Ask our Mawla (master; leader) al-Hasan about it, as although he has heard what we have, he would commit it to memory whilst we would forget, "

Qatadah said: "I never sat with a man learned in Fiqh (Jurisprudence) who was better than al-Hasan. "

Al-A‘mash said: "Al-Hasan would continue to learn a wise saying or ruling by heart until he could articulate it by heart and whenever Abu Ja‘far mentioned him, he would say: ‘He is the one whose speech resembles the speech of the prophets.

According to the accounts of historians, al-Hasan died at the age of eighty-eight in the one hundred and tenth year of the Hijrah, specifically, at the beginning of the month of Rajab such that there was a difference of a hundred days between his death and that of Muhammad bin Secreen,

As for Ibn Seereen, his full name was Muhammad bin Seereen Abu Bakr bin Abu ‘Amrah al-Ansari, the servant of Anas bin Malik an-Nadri. His father was captured at ‘Ainut-Tamr by Khalid bin al-Waleed and was later bought by Anas and then by his scribe. He later begot offspring who would grow up to be the finest group of people, namely, Muhammad, Anas bin Seereen, Ma‘bad, Yahya, Hafsah and Kareeinah, all of whom belonged to the honourable and loyal TabToon (May Allah have mercy upon them).

Al-Bukhari said: "Muhammad was bom two years before the cessation of ‘Uthman's caliphate. "

Hisham bin Hassan said: "He was the most honest and reliable person I ever knew. "

Muhammad bin Sa‘d said: "He was a trustworthy, respectable, praiseworthy jurist and Imam who was tremendously knowledgeable and pious. He was also partially deaf. "

It is said that he died on the 9th Shawwal in this year, one hundred days after the death of al-Hasan.

This year also witnessed the death of Wahb bin Munabbih al-Yamani who was an honourable Tabfi, learned in the ancient scriptures.

Upon Entering the 111th Year

Mifawiyah bin Hisham carried out an invasion to the left as-Sa'ifah of this year at the same time that Sa‘eed bin Hisham carried out an invasion to the right as-Sa'ifah until they penetrated as far as Qaisariyyah (Caesarea) in the land of ar-Room.

Hisham bin ‘Abdul-Malik dismissed Ashras bin ‘Abdullah as-Sulami from his post as governor of Khurasan and in turn appointed it to al-Junaid bin ‘Abdur-Rahman al-Murri. He also appointed al-Jarrah bin ‘Abdullah al-Hakami to the office of governor of Armeeniyyah (Armenia).

The Turks targeted the land of Adhrabeejan (Azerbaijan) in this year wherein they encountered al-Harith bin 'Amr who put their army to flight, and once al-Junaid bin ‘Abdur-Rahman arrived in Khurasan as its appointed governor, he came across the beleaguered Turks. Backed by an army of seven thousand men, al-Harith first proposed a peaceful settlement with the Turks; however, the outcome of their encounter was determined by a severe battle that broke out between the two sides.

Upon Entering the 112th Year

Mifawiyah bin Hisham undertook a military campaign to as-Sa'ifah which he conquered a number of fortresses within the territories closest to Malatyah.

The Turks set out from al-Lan (a vast region within historic Armenia) in the course of which they encountered al-Jarrah bin ‘Abdullah al-Hakami and those who were with him from ash-Sham and Adhrabeejan (Azerbaijan). The two sides clashed in battle before the remainder of al-Jarrah's army caught up with them and as a result al-Jarrah was martyred in battle (may Allah bestow mercy on him) along with a group of others at the site of Marj Ardabcel, which fell into the enemies' hands. When Hisham bin ‘Abdul-Malik received news of this, he commanded Sa‘eed bin ‘Amr al-Harashi to attend to them as a matter of urgency. On his way there, he came upon the Turks who were transporting the Muslim captives towards their king, Khaqan. He managed to rescue the captives, including the Muslim women and the Ahl udh-Dhimmah (free non-Muslim subjects living in Muslim lands), and massacred the Turkish combatants while taking some of them hostage. In this way, Sa‘eed succeeded in appeasing the hearts of the Muslims, yet Hisham bin ‘Abdul-Malik on the other hand refused to let matters go without launching a second attack against the Turks under the commandership of his brother, Maslamah bin ‘Abdul-Malik, during the extreme cold of the winter. As he drew close to the Turks' domain, Maslamah appointed his deputy over the army and they then proceeded in pursuit of the Turks and their king, Khaqan.

Amongst the Prominent People Who Died in this Year:

Raja' bin Haiwah al-Kindi, Abul-Miqdam, also known as, Abu Nasr, the honourable Tabfi, who was highly influential, reliable, virtuous and just; thus possessing the characteristics suited to his position as a trusted minister to the Banu Umayyah (Umayyad) caliphs.

Shahr bin Hawshab al-As‘ari al-Himsi (from Huns), while it is also said that he was ad-Dimashqi (from Damascus), the honourable Tabi‘i, died in this year.

Upon Entering the 113th Year

Mu'awiyah bin Hisham invaded ar-Room from the direction of Mar‘ash (the capital city of Kahramanmara[1] Province in southeastern Turkey).

A group of proponents of the Banul-‘Abbas tribe (Abbasids) advanced towards Khurasan where they dispersed after one of their own men killed their Ameer and threatened to do the same to the others.

Maslamah bin ‘Abdul-Malik penetrated into the heartland of the Turks, killing a vast number of them and even more among the dispersed communities, including Khaqan's son. He gained a series of conquests across the Turk territories and placed the kingdoms and its officials from the Balanjar region under his power.

Sulaiman bin Hisham bin ‘Abdul-Malik led the people on the Hajj Pilgrimage.

Among the Prominent People Who Died in this Year:

Ibn Jareer said: “This was the year in which the Ameer, ‘Abdul-Wahhab bin Bukht, who was with “the hero”, ‘Abdullah, in the land of ar-Room, was slain on the battlefield. He died as a martyr. ” A brief overview of his life is as follows:

His name was ‘Abdul-Wahhab bin Bukht, Abu ‘Ubaidah, also known as Abu Bakr. He was a deputy under

the Marwan family, he was originally from Makkah and he lived in ash-Sham and later in al- Madinah,

He narrated the following Hadeeth directly from Anas bin Malik who said that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “May Allah cause a slave (of His) to prosper, who hears my words and understands them, then he conveys them from me. There are those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do. Three things do not prove treacherous in the heart of a believer:Good deeds performed for the sake of Allah; good advice before commencing with a matter; and adhering to the Muslim community. ”

Abuz-Zinad narrated on the authority of al-A‘raj who narrated that Abu Hurairah said : “Once one of you meets his brother and greets him with ‘SalanT (peace), a tree, wall or rock then comes in between them; then when he meets him again, let him greet him with ‘SalanT again. ” Mu‘awiyah said: “‘Abdul-Wahhab bin Bukht similarly narrated this to me, from Abuz-Zinad, from Al-A‘raj, from Abu Hurairah, from the Messenger of Allah (Peace and Blessings of Allah be upon him). “ In this manner, ‘Abdul-Wahhab was considered a reliable source in the view of those communities possessing knowledge.

Makhool ash-Shami, the honourable Tabi‘i, who was a highly influential figure and the Imam (religious leader) of his contemporaries in ash-Sham.

Upon Entering the 114th Year

MiPawiyah bin Hisham carried out an invasion in the left side ofas-Sahfah this year while Sulaiman bin Hisham bin ‘Abdul-Malik bin Marwan invaded to the right side of this.

In this year, ‘Abdullah al-Battal encountered the emperor of ar-Room, otherwise known as Constantine (the eldest son of Heraclius I to whom the Messenger of Allah (Peace and Blessings of Allah be upon him, wrote a letter), Al-Battal managed to take the emperor captive, following which he sent him to Sulaiman bin Hisham who accordingly took him to his father.

Hisham dismissed Ibraheem bin Hisham bin Isma‘eel from the joint offices of governorship in Makkah, al-Madinah and at-Ta’if and appointed them to his brother, Muhammad bin Hisham, who fittingly led the people in performing the Hajj Pilgrimage.

Among the Prominent People Who Died in this Year:

‘Ata’ bin Abu Rabah al-Fihri, Abu Muhammad al-Makki, one of the senior and chief Tabfeen who is said to have known two hundred of the Companions.

Upon Entering the 115th Year

The plague hit ash-Sham during this year. Muhammad bin Hisham bin Isma‘eel, the deputy of the Haramain (Two Holy Sites) and at-Ta’if, led the people on the Hajj Pilgrimage in this year. Deputyship over the other provinces was entrusted to those already in authority - and Allah knows best.

Among Those Prominent People Who Died in this Year:

Abu Ja‘far al-Baqir, that is, Muhammad bin ‘All bin al-Husain bin ‘Ali bin Abu Talib, al-Qurashi al-Hashimi, Abu Ja‘far al-Baqir, who the Twelver Shee‘ah sect claim was one of the twelve infallible Imams. He did not, however, conform to this view himself nor did he practice their manner of conduct nor was he influenced by the fantasies and delusions they ascribe to him. He was still amongst those who favoured

Abu Bakr and ‘Umar and, in any case, it is true that he was from the lineage of Prophet (Peace and Blessings of Allah be upon him).

Upon Entering the I16th Year

Mu‘awiyah bin Hisham undertook a military campaign to as-Sa’ifah and both ash-Sham and al-Traq were afflicted by a severe epidemic epidemic of the plague during this year, which mainly affected the garrison town of Wasit.

During the month of al-Muharram, al-Junaid bin ‘Abdur-Rahman al-Murri, the Ameer of Khurasan, died from an abdominal disease. Al-Junaid had been married to al-Fadilah, the daughter of Yazeed bin al-Muhallab, which was a source of annoyance for the Ameerul-Mu’mmeen, Hisham bin ‘Abdul-Malik. This is the reason why he dismissed al-Junaid as the governor of Khurasan and appointed ‘Asim bin ‘Abdullah in his place, who on that occasion said: “If I come across him before he dies then I would certainly annihilate him. ” Because of this, ‘Asim bin ‘Abdullah did not travel to the land of Khurasan until after his death, which took place in the month of Muharram in Marw (Merv).

Upon Entering the 117th Year

Mu‘awiyah bin Hisham invaded as-Sa’ifah al-Yusra, as Sulaiman bin Hisham invaded as-Sa’ifah al-Yumna,

Marwan bin Muhammad (also known as Marwan al-Himar), who had been sent out with two delegations to Armeeniyyah (Armenia), succeeded in conquering a number of fortresses in the land of al-Lan (a vast territory within Armenia), wherein many of its citizens turned to faith.
Hisham dismissed ‘Asim bin ‘Abdullah al-Hilali from office in Khurasan, upon which he extended authority over it to Khalid bin ‘Abdullah al-Qasri who was arcady in charge of a 1-‘Iraq,

Ibn al-Musayyab said: “I never knew an ‘Iraqi (person from Iraq) better than him (Khalid al-Qasri). ” Bakr al-Muzani said: “I never saw anyone commit something to memory like him”, and Muhammad bin Seereen said: “He was one of the most skilled people in the art of memorisation I knew, ” Abu Hatim said: “He died in Wasit from the plague at the age of fifty-six or —seven. ”

Others that died include: Abul- Hubab Sa‘eed bin Yasar, al-A‘raj, Ibn Abi Mulaikah, ‘Abdullah bin Abu Zakariyya al-Khuza‘i, Maimoon bin Mihran, Moosa bin Wardan, Naff (the servant of Ibn ‘Umar Abu ‘Abdullah al-Madani) who was originally from Morocco, while others maintain from (Nishapur), and it was said from Kabul and elsewhere.

Among Those People Who Died in the 117th Year:

Dhur-Rimmah, the poet, whose name was Ghailan bin ‘Uqbah bin Buhaish, died this year. He would compose romantic verses about Mayyah bint Muqatil bin Talabah bin Qais bin ‘Asim al-Minqari, in his poems while he, quite the opposite, was ugly in appearance and dark skinned. They never indulged in any sinful or illicit act together, nor had they even seen each other before, but they merely got to hear of one another. It is said that she swore that if she ever got the chance to see him, she would sacrifice an animal in gratitude, though when she actually saw him she exclaimed: “How shameful, how shameful! ’’She never revealed her face to him except on one occasion, upon which he began to recite (in at-Taweel):

“On Mayyah's face there is the blessing of beauty

Shame lies under garments even if it were apparent. ”

At that point she stripped off her clothes, whereupon he recited (in at-Taweel):

“Do you not see that water is contaminated

Even if its colour is pure white?”

She said in response: “Do you want to taste it?” He replied: “Yes, by Allah! ”So she said: “You will taste death before you get to taste this. ” He therefore recited:

“Alas! For the wasted poetry that has been composed and elapsed

Concerning Mayyah; and never will I rule by my heart’s delusion, ”

Upon Entering the 118th Year

Mifawiyah and Sulaiman, the two sons of the Ameerul-Mu’mineen, Hisham bin ‘Abdul-Malik, invaded the land of ar-Room in this year.

A person by the name of ‘Ammar bin Yazeed, who later became known as Khidash, headed for Khurasan, where he pressed for the caliphate of Muhammad bin ‘Ali bin ‘Abdullah bin ‘Abbas. Many people responded to the call, though when they rallied around him he began to propagate the beliefs of the atheist Khurramiyyah sect, whereby he permitted the women of one person to another, claiming that Muhammad bin ‘Ali had said this, which was in fact a lie he fabricated against him.

However, Allah exposed him to the state and he was taken to Khalid bin ‘Abdullah al-Qasri, the Ameer of Iraq and Khurasan, who gave orders for his hands to be amputated and his tongue to be cut off, after which he was crucified.

Muhammad bin Hisham bin Isma'eel al-Makhzoomi, the Ameer of al-Madinah, Makkah and at-Ta’if, led the people on the Hajj Pilgrimage this year.

This was the year in which ‘Ali bin ‘Abdullah bin ‘Abbas bin ‘Abdul-Muttalib bin Hisham al-Qurashi al-Hashimi died. The ‘Ali we are referring to was born on the night that ‘Ali bin Abu Talib was killed, which was the reason why his father named him after him and gave him his Kunyah (epithet). Once, ‘Abdul-Malik bin Marwan sat this ‘Ali down next to him on the couch and asked him about his name and Kunyah and so he told him. ‘Abdul-Malik then asked him: “Do you have a son?” He replied: “Yes, a son by the name of Muhammad”, upon which ‘Abdul-Malik remarked: “So you arc also Abu Muhammad! “Pleased by this, he made a generous gesture to him and treated him favourably.

‘Ali would spend most of his time absorbed in acts of worship and ascetic practices, pursuing knowledge and performing good deeds. He was attractive, just and honest and he would pray a thousand Rak ‘ah (units of prayer) every day and night. ‘Amr bin ‘Ali al-Fallas said: “He was the best of people. ” He died in the land of al-Balqa’ during this year at the age of almost eighty.

'Amr bin Shu'aib, ‘Ubadah bin Nusayy, Abu Sakhrah Jarni* bin Shaddad and Abu ‘Ushshanah al- Ma‘afiri were some of the other people who died in this year.

Upon Entering the 119th Year

Al-Wa leed bin Qa‘qa‘ al-‘Absi invaded the land of ar-Room.

Asad bin ‘Abdullah al-Qasri killed the supreme king of the Turks, Khaqan, in this year. This was because

Asad bin ‘Abdullah, the Ameer of Khurasan, was acting as deputy of al-Traq in place of his brother, Khalid bin ‘Abdullah. He then advanced with his armies to the city of Khuttal (a city located in the furthermost part of Khurasan), which he conquered with his soldiers scattered across the land, killing the people, taking others captive and seizing booty.

The dignitaries subsequently went to the king of the Turks, Khaqan, informing him that Asad’s army had dispersed throughout the city of Khuttal. Khaqan seized this opportunity by immediately sending out his soldiers to target Asad bin ‘Abdullah, and along with his associates, he took along an extensive amount of weaponry, equipment and food supplies, following which they advanced towards Asad with a vast army. In the meantime, a loyal informant went to Asad to inform him about Khaqan’s movements, after which Asad immediately ordered his soldiers in the different regions to reassemble. However, some people began to spread rumours that Khaqan had attacked and killed Asad bin ‘Abdullah and his comrades in a ploy to trick his men into not joining him. Fortunately, Allah caused their plots to fall back on them and their own schemes destroyed them, as when the Muslims heard what they were saying, they placed their trust in Islam, intensified their rage against the enemy and became determined to take vengeance for Asad, who they believed had been killed. They gathered and advanced towards the site where Asad was stationed, and decided if they found he was still alive, they would marshal their armies from all directions.

Meanwhile, Asad had moved in on Khaqan who was by this time at Jabal al-Milh where he wanted to cross the River of Balkh (a small city in Afghanistan), although he faced the problem of having a large number of young livestock in his possession. He detested the idea of leaving them behind and so he instructed every one of his horsemen to carry one lamb in his hands and one round his neck, and threatened to amputate the hands of anyone who refused to comply. Accordingly, his men picked up the sheep and began crossing the river but before they were able reached the other side, Khaqan suddenly appeared on horseback from behind and killed whoever crossed his path on the way down to the river. Khaqan and some of the more feeble soldiers desisted from crossing it and simply waited there in order to dupe the Muslims into thinking that they were not planning on crossing over. The Turks continued to deliberate amongst themselves over what steps they should take until they reached the decision to launch a single decisive attack (given that they were fifty thousand in number) against the Muslims. Instantaneously, the Turks hurtled into the river while violently beating their drums of war, thus causing the Muslims who were not familiar with their drums to believe mistakenly that their armies had caught up with them.

The Turks plunged into the river one by one, as their horses grunted and neighed loudly but as they crossed over onto the other side, the entrenched Muslim army stood firm and inaccessible. The two armies subsequently decided to retreat for the night until the next morning when Khaqan revolted against a detachment of the Muslim army, taking out a significant portion of them, incarcerating its leaders and seizing its wealth and fertile camels. It follows that the two armies collided in battle on the day of ‘Eedul-Fitr (the Minor Feast), on which occasion, Asad’s army feared praying the ‘Eed prayer and for that reason they offered Salatul-Khawf (prayer used in times of battle because of fear of an imminent attack). Asad later advanced forth with those troops who were with him to the site of Marja Balkha where they passed the winter. It was on the day of ‘Eedul- Adha (the Feast of Sacrifice) when Asad delivered a sermon to the people and consulted them on the problem of Khaqan. Some of the people said: “We should fortify ourselves in Balkh and send word to Khalid and the Khaleefah”, while others suggested: “We should go to Marw (Merv; the metropolis of Khurasan) ” and others yet said: “We should confront him and put our trust in Allah. ”

Asad conclusively agreed with the latter opinion and so his army headed towards Khaqan, in the course of which he led the people in praying prolonged Rak‘atain (two units of prayer) followed by a lengthly Du‘a’ (supplication). He then proceeded, saying (three times): “May Allah grant you victory if He wills it so! ”At that point, he marched forth with his Muslims troops behind him until the first dispatchment of men encountered Khaqan’s army, upon which the Muslims killed a considerable number of them in addition to

taking captive their commander and seven of their chiefs. Asad then moved in on them and as he came across their livestock, which altogether amounted to approximately one hundred and fifty thousand sheep, he gave them some water to drink. He would later come into contact with Khaqan's army of around four thousand strong, including an 'Arab by the name of al-Harith bin Suraij who had bore a long-standing grudge against him and for that reason informed Khaqan of the Muslims' weakenesses and shortcomings.

Once the battle commenced, the Turks fled in all directions, including Khaqan who was with the aforementioned al-Harith who tried to protect and defend him. As such, Asad followed them to az-Zaheerah where approximately four hundred of Khaqan's associates had encountered him with disappointment as they were wearing silk cloaks and carrying their drums in anticipation of victory. When the Muslims realised this, they ordered for the beat of withdrawal to be sounded on the drums three times, but as they were not able to pull back., the Muslims advanced and surrounded their military base. Thereafter, they took possession of all their valuables, such as their gold and silver vessels, the quantities of which were too vast to be mentioned, in addition to taking the Turk women and children into captivity.

It happened that while they were in Khinjar, Khaqan had beaten his wife so badly that he almost killed her and so when the Muslims arrived back at their military base, they were surprised to find her there in a bad state, nevertheless moving around and cooking food for them in their cooking pots. Khaqan, on the other hand, had fled with his comrades to one of the neighbouring cities where he fortified himself within its fortress but as he was playinga game of backgammon with some of the chiefs, he got beat by one of them and in a heated frenzy Khaqan threatened to amputate his hand. It was because of this incident that the chief had come to feel embittered towards Khaqan and resolved to kill him, which he eventually did. Soon afterwards, the Turks became divided to the point of being rivals of one another and, as we know from historical accounts, they even pillaged and ransacked one another.

Hence, Asad wrote to his brother, Khalid, informing him of the Muslim victory and triumph over Khaqan as well as sending him Khaqan's enormous drums that sounded like thunder when beaten and the vast array of magnificent spoils he had seized from the Turks. Accordingly, Khalid had them delivered to the Ameerul-Mu'mineen, Hisham, who was overjoyed by what he had received and at once granted his messengers a generous amount of money from the Baitul-Mal (Public Treasury).

Also during this year, Khalid bin 'Abdullah al-Qasri, the governor of al-'Iraq, killed al-Mugheerah bin Sa'eed and a party of his associates who followed his absurd ways even though he was a sinful, evil, magic-practicing Shee'i (Shi'ite).

A man by the name of Buhlool bin Bishr, also known as Kutharah, emerged during this year with a band of Khawarij supporters who were bent on killing Khalid bin 'Abdullah al-Qasri. As a result, Khalid sent out a military detachment to suppress them but to their astonishment, the situation got out of control due to the extent of Buhlool and his party's vigour and zeal, and because of the lack of directions given to Khalid's army. The two parties subsequently retreated, after which Buhlool and his supporters armed themselves and headed for ash-Sham with the intention of killing the Khalcefah, Hisham. On their way, however, they were intercepted by an army in the land of al-Jazeerah (Arabian Peninsula) whereafter a brutal battle broke out that resulted in the extermination of the majority of BuhlooFs Khawarij associates. Subsequent to this incident, a man from Jadeelah known as Abul-Mawt (the Father of Death) attacked Buhlool by striking him a blow that brought him to the ground (i. e. killed him), after which Bahlool's associates split up and dispersed.

Also during this year, as-Suhari bin Shabeeb, al-Khariji and his small band of some thirty followers, emerged on the scene, which caused Khalid bin 'Abdullah al-Qasri to send a dispatement of soldiers against them. The outcome of this was the death of as-Suhari and all of his followers such that not even one of them remained, for which all praise belongs to Allah.

Abu Shakir, Maslamah bin Hisham bin ‘Abdul-Malik, led the people on the Hajj Pilgrimage during this year, Ibn Shihab Az-Zuhri performed it with him in order to instruct him on the Hajj rituals and customs.

The Hundred and Twentieth year of the Hijrah

Therein: Hisham bin Abdul Malik raided the Roman lands and conquered various forts there.

Ishaq bin Muslim attacked the forts of Tooman Shah, conquered them and laid to waste his lands.

Marwan bin Muhammad attacked the land of the Turks.

And therein occurred the death of Asad bin Abdullah Al-Qasri, the Ameer of Khurasan, due to an abscess in his abdomen. Therefore, when the annual festival took place this year, all of the gentry — who were actually the nobles from the large towns in all of the lands - came and presented gifts and offerings. Among those who came was the governor of Haratand its elder, Khurasan Shah whose gifts were exceptionally magnificent.

It was then that Asad divided all the gifts and wealth he had received and distributed them among the nobles and elders present there, until nothing was left of it. Then he got up to leave the gathering as he was ailing from the abscess when it suddenly burst and caused his demise.

And therein: Hisham dismissed Khalid bin Abdullah Al-Qasri from the governorship of Iraq, This was because he had become estranged from him after it reached him that that he {the governor) had been disrespectful towards him and would call him, Tbnul-Hamqa' (Son of the Foolish).

In this same month, Yoosuf bin Umar was promoted to the governorship of Iraq in place of Khalid bin Abdullah Al-Qasri, while Judah bin All Al-Karmani was appointed to the governorship of Khurasan and consequently, Jafar bin Hanzalah, who had been appointed there by Asad was dismissed. Later on that year, even Judai' was dismissed from the governorship of Khurasan by Yusuf bin Umar himself while Nasr bin Sayyar was put in charge of it. As a result, all that he had acquired and gathered through favours bestowed upon him by Khalid, from property and possessions was lost instantly. This happened despite the fact that when Hisham's reproachful message reached him, ordering him to present himself and some of his possessions before him so that he might take from it what he willed, some of his associates cautioned him and said, Tt is better to have some of your wealth and lose some rather than losing it ail as well as being dismissed and living in fear.

However, he refused and was beguiled by this world, his ego not allowing him to humble himself. Thus, his dismissal took him by surprise and he lost all that he had gathered, collected and withheld. Subsequently, Yoosuf bin Umar's governorship became established over Iraq and Khurasan as did Nasr bin Sayyar's governorship over Khurasan as his deputy. In this way, the lands were stabilized and the people secured - and to Allah belongs all praise and favour.

Also, during this year: The partisans of the Abbasid family disclosed the letter that had been sent to them by Muhammad bin Ali, in which he had reproached them for following the infidel known as 'Khidash' who was a Khurramite. He was responsible for rendering lawful all sorts of wrongdoings for them, including besmirching those relatives who were too closely related to them for marriage or those whose relationship to them because of marriage made them unlawful for them. Consequently, he was executed by Khalid Al-Qasri and it was due to this that they were rebuked by Muhammad bin Ali - for believing in him and following him in his falsehood. Therefore, when they made the letter written to them known, he sent a messenger explaining his point of view to them and they in turn sent a messenger to him.

When their messenger arrived, Muhammad explained to him that his criticism had been due to the 'Khurramite' and then, he sent baek with this messenger a letter with his seal. When they opened it all that was written in it was: 'In the Name of Allah, the Most Merciful, the Most Beneficent. Know that we have

reproached you because of the Khurramite. ' After that, when he sent another messenger to them, many of them did not believe in him and in fact conspired against him. Then, when they received a staff from him with iron and copper twisted upon it, they came to know that this was a sign for them that they were sinning and that they were differing amongst themselves like the difference between the colour of iron and copper.

Then Began the Hundred and Twenty-First Year

Therein: Maslamah bin Hisham bin Abdul Malik attacked the Roman lands and captured from them the stronghold of ‘Matameer’. Marwan bin Muhammad attacked the lands of‘Sahib udh-Dhahab’ (the Gold Holder), conquered its forts and laid its lands to waste until its leader surrendered to him by agreeing to give him a Jizyah (tribute) of a thousand heads of livestock every year, which would be personally presented to him and also gave him security as a guarantee for the agreement.

And therein: in the month of Safar, Zaid bin Ali bin Al-Husain bin Ali bin Abi Talib was killed, to whom the Zaidis ascribe themselves according to Al-Waqidi.

And in this year: Nasr bin Sayyar, the governor of Khurasan raided the lands of the Turks and even captured their king, Koorsool during some of these battles not knowing it was him. However, when he managed to ascertain and confirm this, Koorsool asked him to free him in exchange for a thousand Turkic (Bakhati) and a thousand Birdhawn camels, even though he was now a very old man. Nasr consulted with those present around him from the nobles regarding this matter and some of them did advise him to free him. However, when Nasr asked him, ‘How many battles have you fought?’

He answered, ‘Seventy two battles. ’

At this, Nasr said to him, ‘It is not possible to let the likes of you go free after all you have witnessed, * After which he gave the order regarding him and he was decapitated and crucified. When the news of his execution reached his army, they spent the night bellowing and crying over him, cut their beards and hair off, cut off their ears, burnt many of their own tents and killed many of their own livestock. When day broke, Nasr further ordered his remains to be burnt so that they may not get hold of his body. This had a worse effect on them than his execution did and they departed frustrated, humiliated and defeated. Then Nasr attacked their lands, killing them in large numbers and enslaving countless scores of them.

A mention of the personalities who died therein:

Zaid bin Ali bin Al-Husain bin Ali bin Abi Talib. However, what is well known is that he was killed in the following year as will be mentioned, Allah Willing.

Maslamah bin Abdul Malik bin Marwan bin Al-Hakam bin Abul-‘As bin U may yah, al-Qurashi al-Umawi.

Regarding him said Az-Zubair bin Bakkar that, ‘He was from the men of the Umayyad clan and was given the title of‘The Yellow Locust. ’ He left a lasting impression on the wars and the final conquest of the Romans. [1]

1 say: He also conquered numerous forts and strongholds in the Roman lands.

Then Began the Hundred and Twenty-Second Year

Therein: occurred the killing of Zaid bin Ali bin Al-Husain bin Ali bin Abi Talib {May Allah be pleased with him). What led to this was that he took an oath of allegiance from whoever would give it to him from the people of Koofah, ordering them to rise up in revolt by the beginning of this year and to start preparing for that. When they began their preparations, a man called Sulaiman bin Suraqah set out to meet Yoosuf bin Umar, the governor of Iraq - who was in Al-Heerah that day — and informed him of what was going on between Zaid bin Ali and the people of Koofah. As a result, Yoosuf bin Umar issued orders calling for him to be brought in front of him urgently. When the Shiites found out about this, they gathered around Zaid bin All and asked him, 'What do you say, may Allah have mercy on you, regarding Abu Bakr and Umar?'

He said, 'May Allah forgive them both, I have never heard anyone from my household disavowing themselves from the both of them and I do not say regarding them except that which is good. '

They responded by saying, 'Then why do you demand compensation for the Ahlul-Bait (the people of the household of theProphet (Peace and Blessings of Allah be upon him)) *T*

He answered, 'We were the most deserving of this matter but the people took it from us and pushed us away from it. However that does not amount to disbelief on their part as far as we are concerned, for both of them ruled and ruled justly, acting upon the Book and the Sunnah.

They asked, 'Then in that case, why do you fight these (rulers) now?'

He said, 'Because they are not like them. They have oppressed the people and oppressed themselves, whereas I am calling to the Book of Allah and the way of His Prophet and the revival of authentic religious practices and the eradication of innovations in the religion. So if you listen to me, it will be better for you and me and if you refuse then I have not been set in charge over you. '

At this, they rejected and abandoned him, broke their oath of allegiance to him and left him, due to which they have been called the Rafidis (the Rejectors) ever since and those from the people who followed him were called the Zaidis. Thus, most of the people of Koofah are Rafidis and most the people of Makkah up to this day are upon the Zaidi school of thought. In this school, there is some truth i. e. their endorsement of the two Shaikhs (Abu Bakr and Umar (May Allah be pleased with them)), as well as falsehood i. e. their giving precedence to Ali over the both of them. Whereas in reality, Ali is not preferred to them, nor over Uthman according to what is more correct from the two opinions authentically attributed to Ahlus-Sunnah as well as the sound traditions, authentically attributed to the Companions of the Prophet (Peace and Blessings of Allah be upon him). We have mentioned all of this previously in the biographies of Abu Bakr and Umar (May Allah be pleased with them).

Notwithstanding this, Zaid was intent on revolting with whoever was left with him from his supporters. Thus, the appointed time for the revolt was fixed to be a Wednesday night, at the very beginning of the month of Safar that year. However, this news reached Yoosuf bin Umar who promptly wrote to his deputy in Koofah, Al-Hakam bin As-Salt, ordering him to gather all the people in the main congregational mosque there, which he did on the last Tuesday, at the end of the monthof Muharram, i. e. before the appointed time for Zaid's revolt, by a day. Zaid came out on an extremely cold Wednesday night, his supporters raising fires and calling out, 'O Mansoor! 0 Mansoor! [1] However, when dawn broke, only two hundred and eighteen men were able to gather around him. When Zaid exclaimed, 'Exalted be Allah! Where arc the people?'

It was said to him, 'They are trapped in the mosque. '

Thus, when Al-Hakam bin As-Salt wrote back to Yoosuf bin Umar, informing him of Zaid bin Ali's revolt, he dispatched a military contingent to Koofah and so, all these troops were mobilized with the deputy governor in Koofah. Moreover, Yoosuf bin Umar himself reached there as well, with another large contingent under him. Right away, Zaid and those who were with him faced one of their encampments , which consisted of five hundred horsemen and defeated them. Then, he proceeded to Al-Kunasah and attacked a party of Syrians who had gathered there and defeated them as well.

Then he crossed over to Yoosuf bin Umar who was stationed by himself on a hill. Zaid reached there with two hundredhorsemen and had he approached Yoosuf bin Umar directly, he would have probably been able to eliminate him. However, he chose to take the right flank and whenever he encountered a party of the Koofans against him, he defeated them until his supporters started to call out to them saying, 'O people of Koofah! Come towards religion, honour and the life of this world, for at present, you have neither religion, nor honour nor the life of this world! '

As dusk set in, a party of the Koofans did join in with them, some of whom were killed in the first day of fighting there. On the second day, he fought a band of Syrians, killing seventy of them after which they departed from the field in a dire state. As night fell, Yoosuf bin Umar re-armed and mobilized his forces once again. The next morning, they met Zaid bin Ali and his followers again, who drove them out until they were forced to retreat to 'As-Sabakhah ' and from there he put them under further pressure until he forced them into the lands of Banu Tameem. Then he pursued them on horseback as well as on foot until they retreated to a damof water there. Severe fighting ensued there until sunset when an arrow struck Zaid on the right side of his forehead and pierced it all the way to his brain. At this, he and his followers returned from the battlefield, the Syrians thinking that they were returning due to the setting of the sun and nightfall. Zaid was taken to a house in the locality of 'Sikkatul-Bareed. ' A doctor was brought to him who extracted the arrow from his forehead. However, the arrow had not even been fully extracted before his death occurred at that moment. May Allah the Exalted have mercy on him.

Ibn Jareer mentions: and in this year, Abdullah Al-Battal was killed while fighting in the Roman lands along with a party of Muslims, however, Ibn Jareer does not elaborate anymore than this. Ibn Asakir however, does mention this man in his 'Tareekhul-Kabeef as follows: 'Abdullah, Abu Yahya known as Al-Battal, used to reside in 'Antakia'. Most of what has been related about him is by Abu Marwan Al- Antaki. '

Then he narrates via his own chain that when Abdul Malik bin Marwan resolved to send his son, Maslamah to fight in the Roman lands, he appointed Al-Battal over ail the commanders from the north of the Arabian Peninsula and Syria and said to his son, Maslamah, 'Keep him as the head of your advance units and tell him to move his forces by night, for without a doubt, he is trustworthy, bold and brave. ' Abdul Malik then accompanied them to the gates of Damascus to see them off.

He then says. Maslamah placed Al-Battal at the head of ten thousand soldiers who were to act like a shield, preventing the Romans from even approaching the main body of the Muslim army.

Khaleefah bin Khayyat reports: Al-Battal was killed in the Roman lands in the hundred and twenty first year. Ibn Jareer however asserts that it was in the hundred and twenty second year.

From the personalities who died in this year:

Iyas 'the Intelligent. ' He is Iyas bin Mu'awiyah bin Qurrah bin Iyas bin Hilal, the judge of Basrah. He was a Tabi'i- his grandfather being a companion of the Prophet (Peace and Blessings of Allah be upon him) - and was celebrated for his intelligence.
About him, Muhammad bin Seereen said: 'He is the astute [one], he is the astute [one]! '

Abu Ubaidah and others report that while he was a young boy, 'lyas and an old man went to the judge of Abdul Malik bin Marwan in Damascus to solve a dispute between them. The judge said to him, ‘He is an old man and you are young so do not try to be his equal by your speech. ’

lyas replied, ‘if he is bigger than me then the truth is bigger than him. ’

The judge responded by telling him, ‘Be quiet!

At this lyas said, \.. and who will speak in as cogent a manner as me if I were quiet?’

The judge retorted, T don’t think you will say anything valid in this sitting of ours until you leave...’

At which lyas instantly said, T declare that there is no deity worthy of worship except Allah...’

Others narrate that the judge then said, ‘I don’t see you except as being unjust towards him (the old man)

At this the judge got up and went straight to Abdul Malik and informed him about what had occurred at which he said, ‘Take care of his needs and then send him out of Damascus immediately so that he does not set the people against us!

Some have also narrated about lyas that he said, ‘I was in a schoolwhen 1 was a boy and it so happened that the Christian boys started laughing at the Muslims saying, “They think that the food for the people of Paradise will have no waste products! ”

So I said to the scholar - who happened to be a Christian - present there, “Do you not believe that there is a component of our food that is used up as nutrition for the body?”

He replied, “Of course, ”

At which I said, “So what is so wrong with Allah making all of the food for the people of paradise serve as nutrition for their bodies?”

The teacher replied by saying, “You are but a devil!

In fact what lyas said when he was a young boy has actually been stated in an authentic Hadeethas we will mention, God willing, when we talk about the descriptions of the people of Paradise that their food will even be consumed in producingperspiration with the likeness of musk, so much so that their bellies will be left lean and slim.

And some have also narrated that: a man asked lyas about a type of wane called ‘Nabeedh’ to which he replied by saying that, ‘It is forbidden. ’

The man then said, ‘Inform me about (the ruling regarding) water.

’ lyas informed him that it was, ‘Lawful’

He then asked, ‘and Kashooth ?’ lyas said, ‘Lawful’
He then asked, ‘And dates?’

Iyas said, ‘Lawful’

He then asked, 'So what difference does it make if all of these are mixed that they should become forbidden?'

At this, Iyas said, 'If I threw this handful of dust at you, do you think it would hurt you?

He said, 'No. '

Iyas asked, 'What about this handful of straw?'

He said, 'No, that would not hurt me. '

Iyas asked, 'What about this container of water?'

He said, 'No, that would not hurt me at all. '

Iyas then asked him, 'What if I mixed all of these with each other until I had formed clay and then left it to harden and then threw it all at you, do you think it would hurt you?'

He replied, 'Yes by Allah! And it would kill me too!

At this, Iyas explained to him, 'The same is true for those ingredients if they were combined, '

Similarly, another man came to him and told him, 'I deposited some of my money with so and so as a trust and now he has denied me, '

Iyas said to him, "Go now and come back to me tomorrow, '

After this, he immediately sent for the person who was denying the trust and said to him, 'It so happens that we have collected a lot of money so keep it with yourself in a secure place for us. '

The person assented saying, 'At your service! '

However, Iyas told him to, 'Go back now and come back to me tomorrow. '

The next morning, when the owner of that trust came back to Iyas, he told him to, 'Go to him now and say to him, "Give me back what is rightfully mine or I will complain to the judge about you! "* When he did so, the man with the trust feared that the judge (Iyas) would not entrust him with the money if he heard about this, so he returned his trust to him. He in turn, went straight to Iyas and informed him of what had happened. So, when that man came to Iyas the next day, hoping to be entrusted with all that money, Iyas scolded him and expelled him from his court, saying to him, 'You are a swindler!

Khaleefah and others have asserted that he passed away in Wasit in the hundred and twenty second year.

Then Began the Hundred and Twenty-Third Year

Al-Mada'ini has mentioned from his authorities that when Khaqan, the king of the Turks, was killed during the reign of Asad bin Abdullah Al-Qasri upon Khurasan, the Turks fell into great division amongst themselves, turning upon each other and killing each other until it seemed that their lands would be

devastated. Moreover, this infighting kept them preoccupied among themselves rather than the Muslims.

Then Began the Hundred and Twenty Fourth Year

And in this year: the people of As-Sughd asked the governor of Khurasan, Nasr bin Sayyar for them to be allowed to return to their lands. They also had some demands which the scholars objected to, like the demand to not punish those who apostate out of Islam from them, to not take back the prisoners of war from the Muslims who were still with them as well as other demands like that.

However, he decided to agree to these demands due to the damage they had caused among the Muslims. When the people criticized him for this, he wrote to Hisham about the matter, who paused and hesitated in taking a decision about it. However, when he saw that if these people were to persist in their enmity to the Muslims, then their harm would be greater, he acceded to their demands.

Meanwhile, Yoosuf bin Umar, the governor of Iraq sent a delegation to the Commander of the Faithful asking him to merge the govemorate of Khurasan and Iraq under him and complaining about the governor of Khurasan, Nasr bin Sayyar. He said that although Nasr bin Sayyar was noble and brave, he had now aged and his eyesight had weakened such that he could not recognize anyone except at close proximity, by hearing his voice. They made numerous allegations about him however, Hisham did not lend them an ear and maintained his rule and governorship over Khurasan.

Ibn Jareer also mentions: and the Hajj Pilgrimage this year was led by Yazeed bin Hisham bin Abdul Malik and the officials serving at various positions in the land this year were the same as the last. Among those who died this year were Rabee'ah bin Yazeed Al-Qaseer from the people of Damascus, Abu Yoonus Sulaim bin Jubair, Simak bin Harb and Muhammad bin Wasi‘ bin Jabir.

Therein: Sulaiman bin Hisham bin Abdul Malik raided the Roman lands and encountered their king Alion whom he fought, returning safely with war booty.

And Therein: came a group of supporters of the Abbasid family from the lands of Khurasan, making their way to Makkah. When they were passing by Koofah, it came to their notice that a number of nobles from the deputies of Khalid bin Abdullah Al-Qasri were in the prison there, imprisoned on the orders of Yoosuf bin Umar. Among them was also 'Eesa bin Ma'qil Al-Tjli, so they gathered around them in the prison, calling them to pledge allegiance to the Abbasids and as they gave these prisoners a lot of importance, they accepted the offer from them. They also found in the prison Abu Muslim Al-Khurasani, who at that time was a slave, serving ‘Eesa bin Ma‘qil Al-Tjli and was a Magian. However, they admired his gallantry, strength and the extent of his loyalty to his master, so that one of them, Bukair bin Mahan, bought him from his master for four hundred Dirhams and brought him out of prison with them. He charged him with carrying out their mission, for they would not dispatch him to any place except that he would comply and then return with the results they desired. There is more to say about him, which we will mention afterwards, God Willing.

And Therein: died Al-Qasim bin Abu Bazzah Abu Abdullah Al-Makki Al-Qari, the servant of Abdullah bin As-Sa’ib, who was an eminent TabiT.

Az-Zuhri, Muhammad bin Muslim bin Ubaidullah, another celebrated TabiT, who narrated from several of the Companions of the Prophet (Peace and Blessings of Allah be upon him) also died this year.

He was born in the fifty-eighth year, at the end the Mu'awiyalTs caliphate. He was short, with a scanty beard, long hair and light cheeks.

They say that he used to read the Qur'an approximately eighty eight times every day and that he sat as a student with Sa'eed bin Al-Musayyab for eight or ten years, his knees approximating his teaheer’s.

It is also said that he used to serve Ubaidullah bin Abdullah, bringing saline water for him and that he used to frequent the scholars of Hadeeth with writing tablets, writing down Hadeeth and anything else he heard from them until he became the most learned or one of the most learned men in his time, his contemporaries depending and relying upon him.

Abdur- Razzaq said, ‘Ma'mar informed us upon the authority of Az-Zuhri that he said, ‘'We used to dislike the writing down of knowledge until these rulers compelled us to do it so we decided not to prevent any of the Muslims from it. " '

And Ibn Ishaq said, 'Once Az-Zuhri was returning from a visit to ‘Urwah when he started narrating to a bondswoman with him, who happened to not have a good grasp of the language , ‘“Urwah narrated to us that so and so narrated to him.,.” relating to her what he had heard from him.

The bondswoman responded to this by saying, “By Allah, I have no idea what you are saying!

Az-Zuhri simply responded by saying, “Be quiet! I’m not saying this for you, I’m saying it for myself!

And he (Ibn Ishaq) said, 'He used to dislike eating apples or the remainsof what had been contaminated by mice. He used to say that, “They make one forgetful, ” while he would drink honey and say, “This enhances the memory. ” ’

Ibn Mahdi also mentions that he heard Malik say, ‘One day, Az-Zuhri narrated a Hadeeth and when he got up after that, I grabbed on to the reins of his riding animal and asked him to explain it to me, upon which he exclaimed, “You ask me to explain this to you? I have never had it in me to ask any scholar to explain anything to me nor have I ever answered any scholar back! Upon this, Ibn Mahdi comments, 'Thus were the giants of that time and such are their stories! ’

Umar bin Abdul Azeez asserted, ‘Never did I see anyone better at recollecting and imparting Hadeeth when he narrated them, than Az-Zuhri.

Similarly, Sufyan bin ‘Uyainah said on the authority of ‘Amr bin Deenar that, ‘I never saw anyone as textually accurate in narrating Hadeeth as Az-Zuhri, nor anything as worthless in his eyes as Dirhams and Deenars for they were not worth more than droppings to him!

'Amr bin Deenar further says, '1 stayed in the company of Jabir, Ibn ‘Abbas, Ibn ‘Umar and ibn Az-Zubair and did not see anyone as sequentially organized in narrating Hadeeth as Az-Zuhri. ’

Imam Ahmed said, ‘The best of people in terms of Hadeeth and the finest of them in terms Isnadis Az-Zuhri. ’

An-Nasa'isaid, ‘The best of Isnads is: Az-Zuhri from Ali bin Al-Husain from his father from his grandfather, Ali from the Prophet of Allah (Peace and Blessings of Allah be upon him). ’

Az-Zubair bin Bakkar said, ‘Az-Zuhri passed away in the town of ‘Shaghb, ’ where all his assets were, on a Tuesday night after the passing of seventeen nights of Ramadan in the hundred and twenty fourth year at that age of seventy tw^r^o years. He was buried in the middle of the main road so that passers-by would remember to pray for him. It is also said that he died in the hundred and twenty-third year, whereas Abu Ma'shar asserts that it (his date of death) was in the hundred and twenty-fifth year. However, the correct opinion is the first and Allah knows best.

Also, of those who died during the reign of Hisham bin Abdul Malik according to what Ibn ‘Asakir menions are:

Bilal bin Sa‘d bin Tameem As-Sakooni Abu Amr, also known as Abu Zur‘ah, the Imam of the main congregational mosque in Damascus, the narrator of parables from the people of Syria, one of the great ascetics of his time and an extensive worshipper who used to fast during the day and pray through the night.

Al-Awza‘i used to write down from what he said, the great lessons in his parables and his sermons and said, ‘I never saw a preacher like him! ’ About his he (Al-Awza'i) also said, ‘I have not heard about the worship of anyone what I have about his worship; he used to pray a thousand units of prayer in every day and night.

Others like Al-Asma‘i said about him, ‘If ever he felt drowsy during the winter nights, he would throw himself with his clothes into the nearby pond. When some of his friends reproached him for this, he said to them, “The pond water is easier upon me than the pus in Hellfire. ” [1]

Al-Waleed bin Muslim, said about him, 'Whenever he would proclaim, “Allah is the Greatest! ” in the prayer niche for the Imam, his voice was heard up to the locality of Al-Awza‘i, ' This is actually beyond the Al-Faradees Gate , where the Qameelah market is currently located. He further said, and we used to be able to recognize his recitation from ‘Aqabatush-Shceh, near the official guesthouse (Dar ud- Diyafah), that is, from the Dar udh-Dhahab with in the Al-Faradees Gate.

Ahmad bin Abdullah Al-Tjli said, ‘He was a Syrian, a Tabid and thoroughly trustworthy. ’

Abu Zur'ah Ad-Dimashqi said about him, ‘He was from the scholars, the relaters of parables and very effective parables at that. *

From what he used to say is, ‘Do not be a friend of Allah in public and His enemy in private and do not be two faced or duplicitous in what you say to show the people that you fear Allah so that they might praise you while your heart is corrupt. *

From the supplications he used to make is, [4]0 Allah! I seek refuge in You from the deviance of the hearts and from the consequences of sin and from those works which are rejected and from those trials which cause one to be lead astray.

Al-Ja‘d bin Dirham: He was the first to posit the ‘Createdness of the Qur’an’ and he was he one whom the last Umayyad Caliph, Marwan Al-Ja‘di - also known as Marwan al-Himar- was attributed to as Al-Ja‘d bin Dirham, who was originally from Hamm, was his teacher.

Ibn ‘Asakir and others have said, ‘Ja‘d learnt this heresy from Bayan bin SinTan who learnt it from Taloot (who was the nephew of Labced bin A‘sam and his son-in-law) from Labccd bin A‘sam, the accursed magician.

He was killed by Khalid bin Abdullah Al-Qasri on the day of Eedul-Adha, in Koofah. This occurred whilst Khalid addressed the people that day. In his sermon, he said, ‘O people! Sacrifice and may Allah accept from you your offerings, for I am going to sacrifice Al-Ja‘d bin Dirham (as my offering) as he has claimed that Allah did not take Ibraheem as a close friend and that He did not directly speak to Moosa; far Exalted be Allah from what Al-Ja‘d says! ' At this point, he came down from the pulpit and slaughtered him with his own hands right next to it, may Allah reward him for this and accept his offering from him. All of this occurred during the reign of Hisham bin Abdul Malik who had already summoned him to Damascus when he expressed what he expressed. However, he fled from him after that so Hisham wrote to his deputy, Khalid bin Abdullah Al-Qasri and ordered him to kill him.

Then Began the Hundred and Twenty Fifth Year

The great scholar of Hadceth, Abu Bakr Al-Bazzarmentioncd upon the authority of Abu Salamah bin Abdul Rahman from his father that he said, 'The Prophet of Allah said, “The beauty of this world will be lifted from it in the hundred and twenty fifth year. ” ' This is what Abu Ya'la narrates in his ‘Musnad’as well.

And therein: An-Nu'man bin Yazeed bin Abdul Malik fought the expeditions during the warmer seasons of the year within the Roman lands.

Hisham Bin Abdul Malik (May Allah have mercy upon him) A Mention of His Life and His Death.

He is Hisham bin Abdul Malik bin Marwan bin Al-Hakam bin Abul-‘As bin Umayyah bin Abd Shams, Abul- Waleed.

He was given the oath of allegiance for the Caliphate after the passing of his brother, Yazeed bin Abdul Malik by his decree for him to become Caliph after him.

Abdul Malik once saw himself in a dream, urinating four times in the prayer niche. So, he sent someone to Sa‘eed bin Al-Musayyab enquiring of him the meaning of this dream; who interpreted it to mean that four of his sons would go on to become Caliphs after him. Out of these four, Hisham was the last. During his caliphate, he was firm and unwavering in the opinions he held and intent on accumulating wealth to the extent of stinginess. However, he was intelligent and a wise administrator who was insightful in big and small matters. He also possessed the characteristics of lenience and forbearance, for on one occasion, when he abused a nobleman, he said to him, ‘Do you abuse me while being the vicegerent of Allah on this earth?’

On hearing this, Hisham felt embarrassed and said to him, ‘Avenge yourself in exchange for what I did, ’ or he said (in another narration), *... by inflicting the same upon me. ’

The nobleman replied, ‘Then I will become a fool like you. ’

Hisham said to him, ‘Then take something from me in return. ’

The nobleman insisted, T will not. ’

At this, Hisham implored, ‘Then overlook it for the sake of Allah.

The nobleman responded by saying, ‘It is (forgiven) for the sake of Allah... and then, for yours. ’

Upon this, Hisham declared, ‘By Allah, I will never return to it again! ’
Moreover, Hisham was the furthest away from the undue spilling of blood and so the slaying of Zaid bin Ali and his son Yahya weighed heavily on him indeed, to the extent that he would say, ‘Would that 1 could give away all that I owned in exchange for their lives!

Al-Mada’ini mentions that a person once gifted two birds to him and sent them via a messenger, who reached him in Damascus while he was seated on his throne in the centre of his palace. On receiving them, he ordered him to have them sent inside, to his quarters, which he did. It was then that the messenger asked him, ‘Reward me, O Commander of the faithful, ’ for having brought the birds to him.

Hisham exclaimed, ‘Woe to you, what could I possibly give you for bringing a gift of just two birds? So be it, take one of them! ’ At this, the man started to go after one of the birds in particular so Hisham asked him, ‘Woe be unto you, what is the matter with you now?’

The man responded, T want to take the better of the two. ’

At this, he exclaimed again, ‘And now (inspite of your reward) you still insist on taking the better of the two and leaving that which is worse?’ After this, he ordered that the man be given forty or fifty Dirhams.

Abu Bakr Al-Khara'iti also mentions that, 'It is said that Hisham did not utter any verse of poetry except for the following, rather lengthy couplet:

If you do not disobey your desires, lead you they will

To that which brings along with it, censure upon you. '

However, other verses have also been narrated from him by others.

Hisham only ever complained to his father about three matters: that getting up on the pulpit to address the people made him nervous, that he could not find it in him to eat a lot and that he had in his palace a hundred slave girls, from the most beautiful of women, however, he hardly ever got the opportunity to be with them. His father wrote back to him, 'As for getting up on the pulpit, when you have ascended it, fix your gaze upon the people who are furthest away from you as that will make it easier for you. As for the lack of appetite, then order the cook to make foods of many different types and colours for you so that may at least have a morsel from each kind and finally, you should keep slave girls with light, tender skin who are pretty and beautiful. '

It has also been mentioned that when Hisham bin Abdul Malik (at the time of his death) looked at his children as they cried over him, he said, 'Hisham bequeathed the world to you and all you give back to him are these tears. Surely, he left for you whatever he gathered and you did not leave with him except what he deserved. What an ignoble end lies ahead of Hisham if Allah does not forgive him! '

Hisham's death occurred in the town of Ar-Rusafah on a Wednesday, before the end of the month of Rabee'ul- Akhir, during the hundred and twenty-fifth year. He was in his fifties when he died, however, some say he had crossed sixty. [2]

2 would say that the death of Hisham brought with it the demise of the Umayyad dynasty due to the instability and disorder that ensued amongst them. In spite of this, their reign would last for seven more years, albeit, in discord and turmoil. This state of affairs carried on until Abbasids revolted against them and dispossessed them of their wealth and their power, killing many of them and stripping them of the Caliphate.

The Caliphate of Al-Waleed bin Yazeed bin Abdul Malik, the Depraved (May he be defaced and distanced from Allah)

He was given the oath of allegiance on a Saturday, in the month of Rabee'ul-Akhir, at which time, he was thirty-four years old. The reason behind his appointment as caliph was that his father, Yazeed bin Abdul Malik had designated his brother Hisham for the caliphate after himself and then this son of his, Al-Waleed after him. Thus, when Hisham became Caliph, he pampered his brother’s son until he became overcome with drinking, got involved in bad company and gatherings of worldly amusement and diversion. Hisham wanted to put an end to this conduct of his so he charged him with leading the Hajj Pilgrimage in the hundred and sixteenth year. Al-Waleed however, secretly took hunting dogs with him for the trip, infact it is said that he had them placed in trunks and when one of the trunks fell and the cry of the dog was heard, they blamed the camel driver for it, due to which he was beaten.

It is also said that he ordered a dome-like tent the size of the Ka'bah to be built for him so that it could be set up on top of the Ka'bah where he and his companions would sit. He also took along with him various wines, intoxicants, instruments for his entertainment and other means of vice. However, when he reached Makkah, he was too scared to carry out what he intended to do, fearing the reaction of the people against him. When his uncle came to know of this, he would constantly forbid him. However, he persisted in his repulsive state as well as his foul actions until his uncle resolved to take the Caliphate from him - and would that he had done so and designate his son Maslamah bin Hisham for the post. Even many of his governors and nobles, his uncles as well as the people of Madinah and other than them had assented to him in this matter - if only it had come to pass - however, it could not be finalized. So much so that one day Hisham said to Al-Waleed, 'Woe be unto you! By Allah I do not even know if you are upon Islam anymore or not, for you have not left any vice except that you have indulged in it without any fear and in a brazen manner.

At this, Al-Waleed wrote back to him the following verses:

O you who questions our faith!

My faith is based upon the faith of Abu Shakir,

We drink from it mixed as well as in its pure form,

Sometimes while it is hot and at others, lukewarm.

On reading this, Hisham became angry at his son Maslamah, who was also known as Abu Shakir and said to him, 'Do you imitate Al-Waleed bin Yazeed while I want to elevate you to the Caliphate?’ He subsequently deputed him to lead the Pilgrimage when the season arrived in the hundred and nineteenth year, Maslamah on his part conducted himself very well, demonstrating devotion, dignity and leniency and distributing money amongst the people of Makkah and Madinah, So much so that one of the slaves of the people of Madinah replied (to what Al-Waleed had said) in the following verses:

O you who questions our faith!

We are upon the faith of Abu Shakir,

The generous donor, devoted and yielding to its reins,

Neither is he an infidel, nor a kafir (disbeliever).

Thus, there ensued between Hisham and Al-Waleed a sense of intense alienation due to Al-Waleed’s

licentious and impious deeds. Hisham shunned Al-Waleed and resolved to depose him, appointing his son as heir to the Caliphate. Al-Waleed, in turn, fled from him into the desert and both of them began what was to be an unseemly exchange of correspondences with Hisham threatening and warning him severely. The situation remained thus until Hisham passed away, with Al-Waleed still in the wilderness. Finally, when the night, at the end of which he was to be informed of his becoming Caliph fell, Al-Waleed became very restless and exclaimed to some of his companions, ‘Woe be unto you! I am overcome with an intense worry this night so let us ride so that we may become lively and spirited once again! ’ They had barely travelled a couple of miles, talking about Hisham and the affairs concerning him, his threats and warnings when they noticed some disturbance with voices and dust coming from the distance. When he discovered that the source of this was messengers searching for him to give him news of his appointment as the Caliph, he said to his companion, ‘Woe be unto you! These are messengers from Hisham. O Allah, let them be harbingers of good! ’ When the messengers came closer and recognised him, they dismounted their rides and started walking towards him and when they finally approached him, they greeted him as the new Caliph. He was left dumbfounded and asked them, ‘Woe be unto you! Has Hisham died?'

They replied, ‘Yes. ’

He then asked them, ‘So, who sent you?’

They said, ‘Salim bin Abdur Rahman, the chief of the post office, ’ upon which, they handed over the official letter to him, which he read and then began to ask them about how the people were and how Hisham had died, of which they informed him. Immediately he wrote a letter ordering that Hisham’s wealth and assets at Ar-Rusafah be well protected and said the following verses:

Would that Hisham had lived to see,

That his abundant scales had evened out,

For we paid him back with the same measure he gave us,

And in that we did not wrong him by even a single digit,

And we did not do this without precedence,

For it is the Qur’an that had made all of this lawful for me.

Then, he proceeded to Damascus and met all the governors with the oaths of allegiance coming in from all corners of the realm and various delegations coming to meet him in this regard. From those who wrote to him was Marwan bin Muhammad who at that time was the governor of Armeenia and Azarbaijan, congratulating him on attaining the Caliphate of Allah upon His servants and authority in His lands, welcoming the death of Hisham and his triumph over him and his gaining control over Hisham’s wealth and assets. He informed him that he had retaken the oath of allegiance for him in his lands and that his people had been delighted and welcomed it wholeheartedly. He said that had it not been for his fear of the situation at the borders, he would have deputed someone there in his place so that he could himself ride up to him in his desire to see him and meet him in person. Subsequently, it appears that Al-Walced adopted a good line of conduct amongst the people, ordering the provision of individual servants to the ill, the lepers and the blind. He also gave out perfumes and other gifts from the treasury to the families of the Muslims. Thus, he profusely gave out gifts to the people, especially the people of Syria and the delegations. He was generous, well praised and a good poet, never saying, ‘No’ to anyone who asked him for anything.

And in this year: Al-Waleed bin Yazeed took the oath of allegiance for his son At-Hakam as the next Caliph and then Uthman as the heir apparent after him.

And in this year: Al-Waleed bin Yazeed appointed Yoosuf bin Muhammad bin Yoosuf Ath-Thaqafi as the governor of Madinah, Makkah and Ta'if,

And in this year: Al-Waleed bin Yazeed dispatched an army to Cyprus with his brother and said to him, 'Give them a choice: whoever wants shift to Syria, let them and whoever wants to go to the Roman lands, let them. *

Ibn Jareer states, 'And therein: Sulaiman bin Katheer, Malik bin Al-Haitham, Lahiz bin Quraidh and Qahtabah bin Shabeeb proceeded to Makkah where, according to various historians, they met Muhammad bin Ali and informed him of Abu Muslim. Muhammad asked them, 'Is he free or is he a slave?'

They responded, 'As far a he is concerned, he claims to be free. As for his master, he still thinks that he is a slave. ' So, they bought him and freed him.

From the personalities who died in this year:

Muhammad bin Ali bin Abdullah bin Abbas bin AbdulMuttalib Al-Qurashi Al-Hashimi Abu Abdullah Al-Madani, who was the father of As-Saffah and Al-Mansoor.

Then Began the Hundred and Twenty-Sixth Year

Therein: occurred the assassination of Al-Waleed bin Yazeed bin Abdul Malik of whom the following is a brief account. He is Al-Waleed bin Yazeed bin Abdul Malik bin Marwan bin Al-Hakam Abul-Abbas al-Umawi ad-Dimashqi, the Commander of the Faithful, who was given the oath of allegiance after his uncle Hisham.

He was killed on a Thursday with just two days left until the end of the month of Jumadal-Akhirah in the hundred and twenty sixth year. There occurred a great tribulation amongst the people due to his assassination, being the Caliph, due to his impiety and it is even said due to his heresy.

An Account of his Assassination and the downfall of his Dominion

This person would openly display his acts of indecency and vice and was unrepentantly insistent upon them, violating the prohibitions of Allah, the Exalted and not willing to give up his sinfulness. Some may have even accused him of heresy and leaving the fold of Islam altogether and Allah knows best. However, what is more apparent is that he was a sinful, a shameless poet who would commit sins, neither concealing them from anybody nor feeling any sense of shame about them from anyone before and after he became Caliph.

Al-Mu'afa bin Zakariyya related on the authority of Ibn Duraid from Abi Hatim from Al-Utbi that Al-Waleed bin Yazeed once saw a Christian lady who was from the most beautiful of the Christian w omen, whose name was Safra and took a liking to her. Subsequently, when he tried to entice her and she declined, he began to insist on his love for her, however, she still refused to oblige him. It so happened that there was an assembly at some of the churches during a Christian festival which took place at that time. Al-Waleed went to one of the gardens there and disguised himself as someone who was injured. When the women came out of the church and entered that garden, they saw him and immediately surrounded him, upon which he began to chat with Safra, joking and laughing with her, without her knowing that it was him, until he had had his fill of seeing her. When she had left, someone asked her, ‘Woe be unto you! Do you know who that was?’

She said, ‘No.

Upom which, she was told, That was Al-Waleed. ’ When she realized this, she started yearning for him and became more inclined towards him than he was to towards her. Thus did Al-Waleed say the following verses on this situation:

Your heart O Al-Waleed has become infatuated,

For it is an old lover, an ensnarer of these beauties,

From the love of those prominent, soft cheeks,

Which appeared before us from the church during the festival,

I continue to even now, gaze at her as a lover would,

Until 1 saw her once, kissing a piece of wood,

The wood of a cross, woe be unto me, for whom...

From us has ever seen a cross like that, worshipped?

Thus it was, that I asked my Lord that 1 be in its place,

And due to it, become fuel for the blaze of the fire of Hell!

Qadi Abul-Faraj has said that, "The reports gathered collectively as well as individually by the reporters regarding Al-Waleed are many. Most of his biography, his other remnants, his poetry - in which he describes the sms he committed due to his brazenness and foolishness - displays his stupidity, lack of sobriety and shamelessness. It also shows his absurd attitude regarding his religion and clearly expresses his heretical beliefs regarding the Qur'an, his disbelief in the One who sent it as well as the Messenger it was revealed upon. I have thus opposed the foolish verses in his poetry with judicious verses of my own and the invalid, baseless verses with what is true, well-known and dignified and have intended by this gaining the pleasure of Allah and His forgiveness. '

A Mention of how Yazeed bin Al-Waleed - Also known as 'The Deficient' - Killed Al-Waleed bin Yazeed

We have mentioned some of the affairs relating to Al-Waleed bin Yazeed, such as his depravity and his shamelessness. We have also mentioned accounts regarding his neglect of the prayers as well as his trivializing matters relating to the religion before and after he became Caliph, for he did not increase during his Caliphate except in his indulgence in vice, useless distractions and pleasures, riding out for hunting, drinking and keeping the company of the morally corrupt. Thus, the Caliphate did not increase him, as compared to what he was upon before becoming Caliph, except in his obstinacy and arrogance. All of this weighed very heavily upon the various governors, the public as well as the troops who began to loathe him intensely.

However, the biggest disservice he did to himself, one which would eventually lead to his assassination, was to turn the sons of two of his uncles - Hisham and Al-Waleed - against him. This was in addition to his completely ruining 'Al-Yamaniah' which was his greatest army in Khurasan.

Al-Mada'ini narrates that, 'All of this was very unpopular with the people and so, the sons of Hisham and Al-Waleed charged him with disbelief and incest with his stepmothers. They further said about him that, "He has designated a hundred handcuffs or shackles, each with the name of a person from the Umayyads whom he will kill in them. " Subsequently they accused him of disbelief with the severest of allegations coming from Yazeed bin Al-Waleed bin Abdul Malik, to which the people inclined due to the piety and humility he exhibited, for he used to say, "We will never be satisfied with Al-Waleed until the people eliminate him. " '

It is said that a group of the Quda'ah and Yamani tribes, in addition to many of the nobles and the households of Al-Waleed bin Abdul Malik and Hisham bin Abdul Malik were deputed for this purpose. At the head of all of this and its main advocate was none other than Yazeed bin Al-Waleed bin Abdul Malik who was from the elite of the Umayyads and well known for his righteousness, religiosity and piety and so it was that the people gave him their allegiance for this objective. This was despite the fact that his brother, Al-Abbas bin Al-Waleed tried to deter him from his goal but he did not assent to his request and said to him, 'By Allah! If I did not fear harm for you from Al-Waleed, I would have sent you to him in shackles!

It so happened that a plague struck Damascus at this time due to which people started to leave it. From those who left was Al-Waleed bin Yazeed, Commander of the Faitful, with his party of around two hundred of his companions and friends, who departed for the hilly areas around Damascus. This occurrence set all of Yazeed bin Al-Waleed's affairs in order, according to what he had planned. All this while, his brother kept trying to dissuade him as much as he could, yet Yazeed would not comply.

Finally, when Yazeed bin Al-Waleed became confident of his situation and after the people gave their allegiance to him, he set out for Damascus and entered it in the absence of Al-Walecd, upon which, most of its inhabitants also gave him their allegiance during the night. It then reached him that the people of Al-Mizzah had given their allegiance to one of their elders by the name of Mu'awiyah bin Masad. Yazeed immediately set out on foot with a party of his supporters to meet him. On the way, they encountered heavy rain and so, ended up reaching their destination and knocking on Mu'awiyah's doorstep at night. On entering his house, Yazeed spoke to him about the matter and eventually, Mu'awiyah bin Masad too gave his allegiance to him. Subsequently, on the same night, Yazeed returned to Damascus via the Al- Qanat route, riding a black donkey. However, his companions swore to him that he should not enter Damascus without arming himself Therefore, he wore his weapons under his clothes and entered Damascus. In the meanwhile, during his absence, Al-Waleed had left Abdul Malik bin Muhammad bin
Al-Hajjaj bin Yoosuf Ath-Thaqafi as his deputy over the city of Damascus. However, even he had left

Damascus due to the plague and was stationed nearby at Qatana. He in turn, left his son in his place to take care of Damascus and appointed Abul-‘Aj Katheer bin Abdullah As-Sulami as the chief of police. As Friday night set in, Yazeed’s supporters gathered between the two evening prayers at the Al-Faradees Gate. When the call for the latter of the two prayers i. e. the Isha prayer was called, they entered the main mosque and when they had completely occupied it, they sent for Yazeed bin Al-Waleed. When he reached them, they proceeded to the door of the one of the cabins nearby. When the servant there opened the door for them, they entered only to find Abul-‘Aj, completely drunk. With him out of the way, they took all the riches from the state treasury, took control of the provisions therein as well as all the arms, strengthening themselves in the process. Thereafter, Yazeed ordered that all doors to the city be locked and not opened except to those who were known to them. When people woke up the next morning and the local city dwellers came back from all directions to enter the city, they entered through every gate, the residents of each locality entering through the gates nearest to their respective areas. Thus, the forces supporting Yazeed bin Al-Waleed multiplied with all of these people pledging their allegiance to him as their Caliph.

Thereafter, Yazeed bin Al-Waleed dispatched Abdur Rahman bin Masad with two hundred horsemen to Qatana to bring Abdul Malik bin Muhammad bin Al-Hajjaj - who had been left in charge of Damascus - back to him with an offer of amnesty. Abdul Malik had fortified himself in one of the castles there. When they entered upon him, they found with him two travelling bags with thirty thousand Deenars in each one. So, on their way back, when the passed by Al-Mizzah the companions of Ibn Masad suggested to him that, ‘You should take this money, for it will be of more benefit to you than Yazeed bin Al-Waleed. ’

However, he replied to them saying, ‘No, by Allah! 1 will not let the Arabs say that I was the first one to betray! ' So they brought it all before Yazeed bin Al-Waleed, who used it to raise a fighting force consisting of nearly two thousand horsemen and then dispatched it under the command of his brother, Abdul Azeez bin Al-Waleed bin Abdul Malik to go after Al-Waleed bin Yazeed bin Abdul Malik and bring him back to them. However, some of Al-Waleed's supporters there rode ahead of them, to the extent that they had reached their liege that same night and their horse had perished from being forced to run that quickly.

When Al-Waleed was informed about what had happened, he refused to believe it and in fact, ordered that the rider be beaten. Then, as more reports reached him one after another, some of his companions advised him to leave and shift his position from where he was to Hims, which was a well-fortified location. Moreover, another one of them, Al-Abrash Sa‘eed bin Al-Waleed Al-Kalbi said to him, ‘Come and stay at Tadmur where my people are. ’ However, he refused to accept any of these suggestions and continued to ride with whoever was with him from the two hundred horsemen, seeking out the supporters of Yazeed and taking for themselves whatever provisionsthey found on the wʳay. He arrived and fortified himself in the fort at Al-Bakhra’ which belonged to An-Nu‘man bin Bashecr and there approached him a messenger from AI-Abbas bin Al-Waleed - who was actually one of his supporters - that he was coming to his aid. Thereafter, Al-Waleed ordered that his throne be taken out and he sat on it saying, ‘Will these men dare to pounce on me, while 1 am the one who pounces on lions and grabs snakes with my own hands?’ Meanwhile, Abdul Azeez bin Al-Waleed advanced upon them with the forces that were with him. However, at this stage only eight hundred of the two thousand horsemen had remained faithful to him. They reorganized their ranks and fought fiercely so that many of Al-Abbas’ men were killed. Thereafter, their heads were taken to Al-Walid even though Al-Abbad had come to support Al-Walid.

Subsequently, his brother Abdul Aziz sent for him and he was forcibly brought before him until he finally assented to give allegiance to his brother Yazid Bin Al-Walid and they agreed to fight Al-Walid Bin Yazid. When the people saw their accord, they fled from Al-Walid to join them, Al-Walid was left humiliated and with little support, so he retreated into the fort. When they got to him, they surrounded him from all sides, laying siege to the fort he was in. Al-Walid drew near to the gate of the fort and called out, ‘Let one of your noblemen talk to me! ’ So, Yazid Bin ‘Anbasa Al-Saksaki was sent to talk to him. Al-

Walid said to him, ‘Did I not ward off death from you? Did I not give to your poor? Did 1 not serve your sick?’

At this, Yazid bin ‘Anbasa replied, ‘Our grudge against you is because of violating the prohibitions, drinking alcohol, your illicit relations with your stepmother and belittling the commandments of Allah. ’

Al-Walid responded, ‘Enough from you O brother of Sakasak! I swear upon my life that you have already said too much and exceeded all proper bounds, for the matters that Allah has made lawful for me are vast in scope, including what you have mentioned. ’ Then, he said, ‘Verily, by Allah! If you kill me, this tribulation of yours will never end, nor will the anarchy you are spreading go away and never will you be united amongst yourselves! ’ After this, he returned to his quarters and sat down with a copy of the Quran in front of him, which he opened and proceeded to read from it, saying, ‘This day is like the day of Uthman’ after which he yielded, resigning himself to whatever would happen. The walls of the fort were scaled and the first to reach him was Yazid bin ‘Anbasa who advanced towards him while there was a sword at his side, so he said to him, ‘Remove it from your side!

Upon which, Al-Walid said, ‘Had I intended to use it to fight, then surely, it would have been for a battle other than this one! ’ Thereafter, Yazid grabbed his arm in an effort to restrain him so that he could have him sent to Yazid bin Al-Walid. However, about ten other noblemen came unexpectedly upon them, approached Al-Walid and started to strike his head and his face with their swords until they had killed him. Then, they began to drag him out with by his legs but the women of the house started to scream, so they left him. However, not before Abu ‘Ilaqah had severed his head, after which they sutured back the injuries lie had sustained on his face and dispatched ten of their people to Yazid with it. From these ten was Mansur bin Jamhur, Ruh bin Muqbil, Bishr the slave of Kinanah from the tribe of Bani Kalb and Abdul Rahman, who was also known as the ‘Face of money. ’ W hen they reached him, they gave him the glad tidings of the killing of Al-Walid and greeted him as the Caliphate for which he rewarded each of them with ten thousand Dirhams. Ruh bin Bishr said to him, ‘Rejoice, O Commander of the Faithful, at the killing of Al-Walid the corrupt! ’ at which Yazid went down in prostration, thanking Allah, the Exalted.

The Caliphate of Yazid Bin al-Walid Bin Abdul Malik Bin Marwan

He was also known as ‘The Deficient' because he decreased the amount of gifts, and stipends Al-Walid had given to the people, which were ten in number for each of them. He brought this amount down to what it was during the reign of Hisham.

He was given the oath of allegiance for the Caliphate after the killing of Al-Walid bin Yazid, which was on a Thursday night, two nights before the end of the month of Jumadi Al-Akhir, that year - i. e. the hundred and twenty sixth year - and he was known for his piety and asceticism before that. The first thing he did was to reduce the number of stipends given to the troops, which Al-Walid had increased to ten times every year; for this, he was called, ‘The Deficient. ’ In fact there was a well-known saying, ‘The Injured One and the Deficient were the most just of rulers from the household of Bani Marwan. ’ That is, Umar bin Abdul Aziz and him. However, his reign did not last long as he passed away by the end of the year and even during his reign, the affairs of the state became disordered with turmoil spreading throughout the realm and disunity affecting the household of Bani Marwan itself.

And in this year: The people of Palestine gave their allegiance to Yazid bin Sulaiman bin Abdul Malik. This was because the household of Bani Sulaiman owned many estates there that they would visit and live in and people of Palestine liked their proximity. Thus, when Al-Walid bin Yazid was killed, Sa’eed bin Ruh bin Zinba’, the leader of the people of that region, wrote to Yazid bin Sulaiman bin Abdul Malik calling on him to take the people’s allegiance. Yazid fulfilled his request but when this news reached the people of Jordan, they too gave their allegiance to Muhammad bin Abdul Malik bin Marwan and declared him their leader. When this news finally reached Yazeed bin Al-Waleed, the Commander of the Faithful, he dispatched his forces from the people of Damascus and Hims - those who were with Al-Sufyam - towards them under the command of Sulaiman bin Hisham. The people of Jordan were the first to make peace with them and return to obeying him. The people of Palestine soon followed them. Subsequently, Yazeed bin Al-Waleed wrote to his brother Ibraheem bin Al-Waleed, designating him as the governor of Ar-Ramlah and its adjoining areas, after which, stability returned to the territories there.

And in this year:Yazeed bin Al-Waleed removed Yoosuf bin Umar from the governorship of Iraq when his rancour against the Al-Yamaniah - the people of Khalid bin Abdullah Al-Qasri hailed from - became apparent. This was after Al-Waiced bin Yazeed was killed, for he had most of those residing in his lands from them imprisoned and had scouts placed on the borders watching the Caliph’s forces. Thus, the Commander of the Faithful, Yazeed bin Al-Waleed removed him from his office and appointed Mansoor bin Jumhoor in his place along with granting him governorship of the lands of Sindh, Sijistan and Khurasan. Mansoor bin Jumhoor was a coarse Bedouin who was upon the religion of the Ghailaniyyah al-Qadariyyah. However, he had some good achievements to his credit and his active role in the killing of Al-Waleed bin Yazeed especially, had put him in good standing with Yazeed bin Al-Waleed.

As for Yoosuf bin Umar, he tied from Iraq and entered into the lands of Al-Balqa’, where the Commander of the Faithful sent for him and had him brought before him. Thereupon, he took him by his beard - for he had a very long beard, one that perhaps exceeded his umbilicus, him being of short stature — and thereafter, he berated him, rebuked him and then, had him imprisoned, stripping him of all his titles and possessions.

As for Nasr bin Sayyar, the governor of Khurasan, he refused to obey Mansoor bin Jumhoor and would not comply with his orders, however since he used to send many gifts to Yazeed bin Al-Waleed, he was allowed to continue at his post.

And in this year:Marwan bin Muhammad, also known as ‘Al-Himar' wrote to Al-Ghamr bin Yazeed, brother of Al-Waleed bin Yazeed, inciting him to stand up and take revenge for the blood of his brother,

Al-Waleed bin Yazeed. Marwan was the governor of Azerbaijan and Armeenia at that time.

Later on, Yazeed bin Al-Waleed dismissed Mansoor bin Jumhoor from the governorship of Iraq and appointed in his place, Abdullah bin Umar bin Abdul Azeez, saying to him, ‘The people of Iraq were fond of your father, which is why I am entrusting its governorship to you.

Thereafter, the Caliph wrote to Nasr bin Sayyar, entrusting to him the governorship of Khurasan independent of Iraq. Thereupon, a man whose name was Abu Ali Judai[4] bin Ali bin Shabeeb Al-Ma‘ni but was known as Al-Karmani because he was born in Karman, revolted against him along with several of his followers. He used to lead a congregation of one thousand five hundred worshippers in the JutmTah prayer and he used to greet Nasr bin Sayyar but would not sit with him. This perturbed Nasr bin Sayyar and his governors and they wondered what they should do about him. Eventually, after great deliberation, they agreed among themselves to imprison him because of which he was imprisoned for about a month and then let out. Thereafter, a horde of people gathered around him and rode with him, so Nasr bin Sayyar dispatched a fighting force towards them, which subdued, defeated and killed them.

Subsequently, many groups from the people of Khurasan belittled Nasr bin Sayyar and began to undermine his rule and authority, insisting upon an increase in their stipends and verbally abusing him, especially by means of what was said to him by Salm bin Ahwaz while he was on the pulpit. After this, all the traders walked out of the mosque while he was giving the sermon, in addition to many others who left him as well. Consequently, Nasr said to them, "By Allah! I have tried to discipline you while being lenient with you and been lenient with you while disciplining you. But 1 do not see even ten of you steadfast upon this religion so fear Allah, for by Allah, even if two swords among you clash with each other, a man would want to be far away from his family, wealth and children even if he wasn't there to witness the incident. ’

And in this year;The Caliph took the oath of allegiance from all the governors and other than them for the appointment of his brother, Ibraheem bin Al-Waleed bin Abdul Malik as the heir apparent and then, after Ibraheem, for Abdul Azeez bin Al-Hajjaj bin Abdul Malik bin Marwan.

And therein: did Caliph Yazeed dismiss Yoosuf bin Muhammad ath-Thaqafi from the governorship of Hijaz, replacing him with Abdul Azeez bin Umar bin Abdul Azeez, who arrived there at the end of the month of Dhul-Qa“dah, that year.

And therein: Marwan Al-Himarbegan to publicly oppose Yazeed bin Al-Waleed, emerging from the lands of Armenia and giving the impression that he was demanding revenge for the blood of Al-Waleed bin Yazeed. However, when he reached Harran, acted as if he was in agreement with him, giving his allegiance to the Commander of the Faithful, Yazeed bin Al-Waleed.

And therein: Ibraheem bin Muhammad bin Ali bin Abdullah bin Abbas sent Abu Hashim Bukair bin Mahan to the lands of Khurasan. He was able to gather a party from the people of Khurasan at Marw, to whom he read out the message and testament of Ibraheem bin Muhammad, the Imam, for him as well as for them. This was message was received with acceptance from them and they sent Abu Hisham back with whatever funds and donations they could muster.

Finally, it is said that at the end of the month of Dhul-Qa'dah or Dhul-Hijjah or after the passage often days of that month or after the in the beginning of it, the Commander of the Faithful, Yazeed bin Al-Waleed (May Allah have mercy upon him) died. The following is a brief account of his life.

He is Yazeed bin Al-Waleed bin Abdul Malik bin Marwan bin Al-Hakam bin Abul-‘As bin Umayyah bin Abd Shams bin Abd Manaf bin Qusayy, Abu Khalid, al-Umawi, Commander of the Faithful who was given the oath of allegiance for the Caliphate, initially, at one of the sub districts of Damascus known as

Al-Mizzah. Subsequently, he entered Damascus and brought it under his control and then, he sent his armied after the son of his father’s brother, Al-Waleed bin Yazeed and killed him, taking over the Caliphate by the end of the month of Jumadal-Akhirah, that year. He was known as 'the Deficient’ due to his reducing the stipends that Al-Waleed bin Yazeed has increased for them.

From the sayings of Yazeed bin Al-Waleed "the Deficient’ is, 'O household of Banu Umayyah, beware of music, for it diminishes our sense of modesty, increases the desires within us, destroys good manners/etiquette and is a substitute for alcohol for it acts in the same way as any intoxicant. But if you must listen to it then do so, keeping it away from women for it (music) also lures to fornication.

Muhammad bin Al-Mubarak said of him that, ‘The last words Yazeed bin Al-Waleed uttered were, ‘"Alas! O regret! ” while the inscription on his seal read, “All Magnificence is for Allah! ’”

His death occurred at Al-Khadra’ due to the plague, which had afflicted him.

The duration of his reign was six months according to the best-known opinion and it is also said that it was five months and a few days. His brother Ibraheem bin Al-Waleed who was also his successor prayed upon him. May Allah’s mercy be upon him.

From the personalities who died in this year:

Khalid bin Abdullah bin Yazeed bin Asad bin Kurz bin ‘Amir bin ‘Abqari Abul-Haitham Al-Bajali Al-Qasri ad- Dimashqi who remained the governor of Makkah and Hijaz under Al-Waleed and Sulaiman and the governor of both parts of Iraq under Hisham for a period of fifteen years. It is narrated that he narrated upon the authority of his grandfather from the Prophet (Peace and Blessings of Allah be upon him) regarding the expiation of sins due to illness.

Al-Utbi mentions upon the authority of his father that, 'One day Khalid Al-Qasri was giving a sermon when he became tongue tied and lost track of what he was saying, so he said, ‘O people! Surely, what I say to you comes easily to me sometimes while at other times, it is forgotten. The means for its coming become available when it comes; while when it is forgotten, the intent behind it is lost. And it might be that its expression comes back to the sharp-witted and the words of the one who is at a loss for them, are returned to him. And so, what you desire will be retuned to us and we will return to you as you desire. ’

Al-Asma'i mentions that, ‘A Bedouin once asked Khalid Al-Qasri to fill his sack with flour, at which he ordered that it be filled with Dirhams. When he left, the Bedoum was asked, “How did he treat you?” to which he replied, “1 asked him for what I desired and he ordered that I be given what he desired! ”

So it was that whenever he sat down with money in his possession, he would give it away saying, ‘ Verily, this wealth is a trust which must be parted with. ’

Once, a ring worth thirty thousand, belonging to one of his slave girls by the name of Rabi'ah fell into the drain, so she asked for someone who would take it out. At this, he said, “Your hand is too precious to wear it again after its falling into that dirty place. ” He then ordered for her to be given five thousand Deenars in exchange while at that time, this slave girl Rabi'ah had an extensive collection of jewellery which included precious stones and jewels, each worth seventy three thousand Deenars. ’

Also, it is narrated by Al-Bukhari in his book, ‘Af alul-Ibad, ’ Ibn Abi Hatim in his book, ‘As-Sunnah’ as well as many other authors who wrote about the correct beliefs that Khalid bin Abdullah Al-Qasri delivered a sermon to the people on the occasion of Eedul-Adha and said, ‘O people! Sacrifice and may Allah accept from you your offerings, for I am going to sacrifice Al-Ja'd bin Dirham (as my offering) as he

has claimed that Allah did not take ibraheem as a close friend and that He did not directly speak to Moosa; far Exalted be Allah from what Al-Ja‘d says! ’ At this point, he came down from the pulpit and slaughtered him at its base.

Several other authorities have mentioned that, ‘Al-Ja‘d bin Dirham was from the people of Syria. He was also the tutor of Marwan ‘Al-Himar’ due to which he was also called Marwan Al-Ja‘di ascribing him to Al-Ja‘d.

Al-Mada’ini further asserts that, ‘A man who claimed prophethood for himself in Koofah was brought to Khalid bin Abdullah, who said to him, “What is the sign of your prophetood?”

He replied, ‘"Revelation has been sent down upon me. ”

Upon being asked, "What is it?"’

He said, "Verily We have granted you the multitude. Therefore, turn in prayer to your Lord and do not proclaim (this). And do not obey every disbeliever and profligate. ”

Thereupon, Khalid gave his orders regarding him, due to which he was crucified. Finally, while he was being put on the cross, he said the following lines to him, "Verily we have granted to you this pillar. Therefore, pray to your Lord upon this piece of wood. For we guarantee for you that you will not return (from there). ” ’

Al-Asma‘ifurther records that. ‘A bedouin once entered upon Khalid and said to him, "I have composed two couplets in your praise, however, 1 will not recite them except for ten thousand and a slave in return.

He replied saying, "Alright. ”

Upon which, the bedouin said the following lines:

You remained inseparable from “Yes” as if you had never,

Heard anything from the words (of men) except “Yes”

And you denied “No” as if you had never,

Heard it - neither from bygone times nor nations.

And from those who died in this year:

Jabalah bin Suhaim, Darraj Abus-Samh, Sa‘eed bin Masrooq according to one opinion, Sulaiman bin Habeeb Al-Muharibi — the judge of Damascus, Abdur-Rahman bin Qasim - one of Imam Malik’s teachers, Ubaidullah bin Abu Zaid and Amr bin Deenar.

Then Began the Hundred and Twenty-Seventh Year

This year commenced with Ibraheem bin Al-Waleed bin Abdul Malik as the Caliph, according to his brother, Yazeed had willed. Accordingly, all the governors gave him their oaths of allegiance as did all of the people of Syria except those in Hims. Moreover, it has already preceded that Marwan bin Muhammad also known as ‘Al-Himar’ or ‘the Donkey’ was the governor of Azerbaijan and Armenia as was his father before him. He harboured ill will towards Yazeed bin Al-Waleed for the killing of Al-Waleed bin Yazeed and he had begun to call for revenge for the blood of Al-Waleed. However, when he reached Harran, he retracted from his position and gave his allegiance to Yazeed bin Al-Waleed. Not much time passed after that before Yazeed’s death, upon which he suddenly advanced upon the people in the north of the Arabian Peninsula itself until he reached Qinnasreen, laying siege to it until the people there surrendered, declaring their obedience to him. He then advanced upon Hims, which was under the governorship of Abdul Azeez bin Al-Hajjaj under the authority of the Commander of the Faithful Ibraheem bin Al- Waleed, who, seeing that they had refused to give allegiance, had laid siege to their city in order to force them to give it to Ibraheem bin Al-Waleed. However, when the news of Marwan’s advance towards him reached Abdul Azeez, he retreated, leaving them and Marwan reached them whereupon, they gave their allegiance to him and proceeded towards Damascus with him and the force from the north of the peninsula and Qinnasreen already with him. Marwan, thus advanced upon Damascus with a force of eighty thousand strong.

However, Ibraheem bin Al-Waleed had already dispatched Sulaiman bin Hisham bin Abdul Malik with a force of a hundred and twenty thousand towards him. Thus, the two armies met near the land of Ainul-Jarr, whereupon Marwan called upon them to desist from fighting and release the two sons of Al-Waleed bin Yazeed - Al-Hakam and Uthman - whom Al-Waleed had designated as his heirs and whom Yazeed had imprisoned in Damascus. However, they refused to accept his demand and the intense battle that ensued afterwards lasted from noon up to the time of Asr prayers. During this clash, Marwan dispatched a band of his soldiers to attack Sulaiman bin Hisham’s forces from the rear. This plan succeeded with this unit pouncing upon them from behind calling out ‘Allah is the Greatest! ’ while the rest of Marwan’s forces attacked them from the front. This resulted in the defeat and slaughter of Sulaiman’s supporters of whom the people of Hims killed scores. The number of those who were killed from the people of Damascus that day neared seventeen or eighteen thousand with as many being taken as captives. Subsequently, Marwan rebuked them for having violated the oath of allegiance they had previously given to the two sons of Al-Waleed, Al-Hakam and Uthman, after which he set all of them free, except for two men; Yazeed bin Al-Aqqar and Al-Waleed bin Masad Al-Kalbi, whom he had whipped in front of him and then imprisoned. The two, who eventually died in prison, were from those who had directly partaken in the killing of Al-Waleed bin Yazeed.

As for Sulaiman bin Hisham and the rest of his supporters, they continued after their defeat towards Damascus, which they reached the same morning, upon which they informed the Commander of the Faithful, Ibraheem bin Al-Waleed about what had happened. Subsequently, all of the principal governors of the realm present there, including Abdul Azeez bin Al-Hajjaj, Yazeed bin Khalid bin Abdullah al-Qasri, Abu Ilaqah As-Saksaki, Al-Asbagh bin Dhu'alah Al-Kalbi and their likes came to an agreement that they would have to kill the two sons of Al-Waleed, Al-Hakam and Uthman, in case they ever regained control of the Caliphate and began slaying all those who opposed them and killed their father. Consequently, they dispatched Yazeed bin Khalid bin Abdullah Al-Qasri for this purpose. He approached the prison in which the two sons of Al-Waleed, Al-Hakam and Uthman were being kept. Both of them had grown up by now and it is said that a child was bom to one of them. In the ensuing encounter, he killed them as well as Yoosuf bin Umar who was in prison with them. Also with them in prison was Abu Muhammad As-Suf'yani who tied from them and entered another room within the prison, shutting its door and securing it from behind with earth and rubble. When they surrounded him and he refused to come out, they brought a fire to burn the door down. However soon, they abandoned their efforts, becoming

preoccupied by the arrival of Marwan bin Muhammad and his forces at the gates of Damascus in pursuit of the defeated.

The Entry of Marwan Al-Himar into Damascus, His taking over the Caliphate And the Ouster of Ibraheem bin Al-Waleed

When Marwan and his forces advanced from Ainul-Jarr and came near Damascus after defeating its people just the day before, Ibraheem bin Al-Waleed, on hearing of their arrival fled from the vicinity while Sulaiman bin Hisham proceeded to the treasury, opening it and giving away its contents to their supporters and the forces that had followed them to that point. Subsequently, the supporters of Al-Waleed bin Yazeed stormed the residence of Abdul Azeez bin Al-Hajjaj, killing him there and plundering his possessions therein. Then, they exhumed the grave of Yazeed bin Al-Waleed and crucified his body at the Al-Jabiyah Gate. Finally, Marwan bin Muhammad entered the city, entering its heights whereupon the dead bodies of the two boys, Al-Hakam and Uthman as well as Yoosuf bin Umar were brought to him upon which he ordered that they be buried. Then, Abu Muhammad As-Sufyani was brought to him in his shackles at which point he immediately greeted him as the Caliph. Marwan exclaimed, 'What! ' in surprise whereupon he responded by saying, 'The two boys named you as their heir after them. '

As soon as he had gained control over Syria, Marwan bin Muhammad returned to Harran. Thereafter, Ibraheem bin Al-Waleed asked him to grant him amnesty, which he did. Soon afterwards, Sulaiman bin Hisham approached him with the people of Tadmur and gave him their allegiance.

After the situation stabilized in Harran, Marwan remained there for three more months, however, suddenly the people of Syria revolted against him, violating their previous pledge of allegiance to him - especially the people of Hims as well as others from amongst them. Therefore, he sent an army to the people of Hims, which suddenly came upon them on the night of Eidul-Fitr that year. Finally, when they surrounded them, the people of Hims called out to them saying, 'We are in your obedience! '

As for the people of Damascus, the people of Al-Ghootah besieged their governor, Zamil bin Amr, choosing Yazeed bin Khalid Al-Qasri as their leader. The governor of Damascus remained in the city until the Commander of the Faithful, Marwan dispatched as a force of ten thousand towards them. When they came near to Damascus, its governor managed to get out with his supporters and together with the army sent by Marwan came face to face with the people of Al-Ghootah, defeating them, burning the city of Al-Mizzah and its surrounding localities.

In addition to this, Thabit bin Nu'aim from the people of Palestine also revolted against the Caliph and approached Tabariyyah with his supporters, laying siege to it, whereupon, the Caliph dispatched an army towards them which forced them to withdraw and killed scores of them thereafter.

Thus, Syria was stabilized as w ell, except for Tadmur. Marwan proceeded from Damascus and entered upon Al-Qastal from the lands of Hims when it reached him that the people of Tadmur had sealed and filled upthe water sources that were common to them with mud. This enraged him at a time when he had a whole legion of armies with him at his disposal. However, Al-Abrash bin Al-Waleed - who was from these people - spoke and requested that he be sent to them to negotiate a settlement, so Marwan dispatched his brother, Amr bin Al-Waleed. However, when he entered upon them, they did not listen or pay heed to him so he returned, upon which the Caliph resolved to dispatch his forces. However, Al- Abrash asked of him another time, saying that this time, he should be the one to be directly sent to them. His request was accepted and this time, when he entered upon them and tried to convince them to hear and obey the Caliph, a majority of them accepted his call with only some of them holding back this time. Thus, Al-Abrash wrote back to the Caliph, informing him of what had occurred at which the Caliph ordered him to knock down some of the walls of their city and accept those who came out to him in his obedience, which he did.

When those who wanted to come out to him had done so, he proceeded with them and all his other forces

towards Ar-Rusafah. With him at this time were the deposed Ibraheem bin Al-Waleed, Sulaiman bin Hisham and a group from the offspring of Al-Walccd, Yazeed and Sulaiman. He remained in Ar-Rusafah for a few days and then departed for Ar-Raqqah where Sulaiman bin Hisham requested to be allowed to stay behind over there for a few days to rest and reeuperate, which he was granted. At this> Marwan came down, approaching Wasit on the bank of the Furat River, staying there for three days and then proceeding towards Qarqeesiya where Ibn Hubairah was based so that he could dispatch him to Iraq to tight Ad-Dahhak bin Qais Ash-Shaibani Al-Khariji Al-Haroori, the renegade. In this way, Marwan came to be preoccupied with this matter.

Meanwhile, about thirty thousand horsemen who had been previously dispatched by Marwan on various missions, approached this area, passing through Ar-Rusafah, where Sulaiman bin Hisham bin Abdul Malik had taken permission to stay and rest. When they met him, they called on him to take their allegiance, to depose Marwan bin Muhammad and tight him. Thereupon, Satan misguided him and he agreed to their request, declared that he had deposed Marwan and proceeded with this force towards Qinnasreen. He wrote to the people of Syria from there, who also came and joined him from everywhere. Thereafter, Sulaiman wrote to Ibn Hubairah who Marwan had readied to tight the renegade Ad-Dahhak bin Qais, ordering him to come to him, which he did along with seventy thousand of his troops.

Thereupon, Marwan dispatched ‘Eesa bin Muslaim with a force of seventy thousand towards them and they came to face to face in the lands of Qinnasreen where an intense battle ensued between them. Marwan and his people came and participated in this battle as well, defeating them and killing Ibraheem bin Sulaiman bin Hisham that day, who was Sulaiman’s eldest son. Overall, about thirty thousand of his forces were killed and Sulaiman returned in defeat from there and proceeded to Hims, where all of those who had been defeated from his forces gathered around him once again. He camped there and rebuilt the walls that had been demolished by Marwan before. Soon, Marwan arrived and besieged them, installing more than eighty catapults around the city. The siege lasted about eight months, with the city being bombarded day in and day out, its inhabitants coming out everyday and fighting them before returning.

Meanwhile, Sulaiman tried to slip out with a part of his army towards Tadmur when they came across a part of Marwan’s army, which they decided to attack and loot. However, they were not allowed this, as Marwan got ready for them just before they struck. However, in the resulting fight, about six thousand of his forces were killed even though there were only nine hundred of them in all. Subsequently, Sulaiman and his forces were able to depart for Tadmur while Marwan continued to besiege Hims for a period of ten months. When adversity began to hit the besieged people within the city and their situation became wretched, they asked Marwan to grant them amnesty, which he refused to do until they submitted to his rule. Thereupon, they asked him for amnesty once again on the condition that they would hand over Sa‘eed bin Hisham and his two sons, Marwan and Uthman to him, in addition to As-Saksaki who was imprisoned with them as well as an Abyssinian who used to slander and abuse him. Marwan agreed to this condition, granting them amnesty and executing the aforementioned.

Then, he proceeded towards Ad-Dahhak, the renegade with whom Abdullah bin Umar bin Abdul Azeez, the governor of Iraq had signed a truce upon whatever he had taken in his control from the city of Koofah and its surrounding districts. Marwan proceeded with his horsemen towards Koofah, where they came across Milhan Ash-Shaibani, the governor who had been appointed over it by Ad-Dahhak, in the ensuing tight, Milhan was killed and consequently, Ad-Dahhak appointed Al-Muthana bin Imran from the tribe of Banu ‘A’idhah in his place as the next governor. Meanwhile, Ad-Dahhak himself proceeded towards Mawsil in the month of Dhul-Qa‘dah while Ibn Hubairah proceeded towards Koofah with his forces, taking it back from the Kharijites. Subsequently, when Ad-Dahhak sent his forces to Koofah, he found that none of it was left in his control.

And in this year.Ad-Dahhak bin Qais Ash-Shaibani rose up in revolt. The reason for this was that a man

known as Sa‘eed bin Bahdal - who was a Khariji by persuasion - took advantage of the heedlessness of the people and their preoccupation with the assassination of Al-Walecd bin Yazeed and rose up in revolt along with a group of Kharijites in Iraq. About four thousand of his supporters gathered around him - which was unprecedented for a Kharijite - whereupon, the state forces began to confront them due to which they would intermittently face defeat as well as achieve victory. Then, Sa'eed bin Bahdal died due to the plague, which had afflicted him, leaving Ad-Dahhak bin Qais as his heir and leader of the Kharijites due to which all of his supporters gathered around Ad-Dahhak. It was then that they came face to face with a big army and in this confrontation; the Kharijites were victorious and ended up killing scores of people.

And in this year:A group of the supporters of the clan of Banu ‘Abbas gathered around Ibraheem bin Muhammad, their leader along with Abu Muslim Al-Khurasani.

And in this year:Abdullah binMuhrwiyah bin Abdullah bin Ja‘far bin Abu Talib revolted in Koofah, calling unto himself and rising up to fight against the governor of Iraq Abdullah bin Umar bin Abdul Azecz. This led to a long scries of conflicts taking place between them, which would be too cumbersome to mention at this point.

And in this yeanAl-Harith bin Suraij also revolted. He had affliliated himself with the Turks and incited them against the Muslims. However, Allah blessed him with guidance and helped him so that he left them and entered the lands of Syria.

And from those who died in this year:

Bukair bin Al-AsHajj, Sa‘d bin Ibraheem, Abdullah bin Deenar, Abdul Kareem bin Malik Al-Jazari, Umair bin Hani, Malik bin Deenar, Wahb bin Kaisan and Abu Ishaq As-Sabee‘i.

Then Began the Hundred and Twenty-Eighth Year

Therein: Al-Harith bin Suraij killed. This was due to the fact that Yazeed bin Al-Waleed ‘the Deficient’ had decreed that he be granted amnesty so that he would leave the land of the Turks and join the Muslims once again, abandoning the polytheists and returning to supporting Islam and its people. Previously, an estrangement had developed between him and Nasr bin Sayyar, the governor of Khurasan, due to the many conflicts that had occurred between them, which would be too cumbersome to detail here. So, when the Caliphate returned to Marwan bin Muhammad, Al-Harith bin Suraij became alarmed at this development. Then, Ibn Hubairah was appointed as the governor of Iraq and the oath of allegiance was given to Marwan, whereupon Al-Harith refused to give his allegiance to him and started criticizing Marwan.

Thereafter, Salm bin Ahwaz, the local police chief came to him along with a group of military as well as political leaders, asking him to restrain his tongue and hand and to not cause division amongst the ranks of the Muslims. However, he refused and began to separate himself from what the people were upon and called Nasr bin Sayyar to what his perception of the Book and Sunnah was. Nasr bin Sayyar refused to accept his call and he in turn, continued on the path leading him out of Islam. Furthermore, he ordered al-Jahm bin Safwan, the slave from the clan of Banu Rasib, also nicknamed Abu Muhriz and to whom the Jahmiyah sect is ascribed, to read out a document with Al-Harith’s biography in front of the people. Al-Harith also used to claim, ‘I am the bearer of the black banners.

So it was that Nasr dispatched a message to him saying, ‘If you are really who you claim, then by my life, you will be the people who will destroy the wʳalls of Damascus and depose the Umayyad dynasty in which case take from me five hundred slaves and two hundred camels and whatever wealth you desire. However, if you are not whom you claim to be, then surely you have destroyed your family. ’

At this, Al-Hanth sent him a message in return saying, ‘Verily, this matter will come to pass! ’

Whereupon Nasr replied to him saying, ‘Then begin with Al-Karmani first and then go to Ar-Rayy for if you manage that much, then I will be in your obedience. ’

Thus, Nasr and Al-Hanth continued to debate and dispute until they agreed to let Muqatil bin Hayyan and Jahm bin Safwan adjudicate between them. When this occurred, it was decreed that Nasr be deposed and the matter should be decided by mutual consultation. On hearing this, Nasr refused to comply and so, Jahm bin Safwan and others continued to read out his biography to the people in their meeting places and on the streets until many of them, amounting to a great multitude had responded to their call. Thereafter several army units were assigned to fight them on the orders of Nasr bin Sayyar. These units primarily targeted his supporters in their fight rather than him, killing several of them, including Jahm bin Safwan himself, who was killed when a man stabbed him in his mouth. It is also said that he was in fact imprisoned and brought before Salm bin Ahwaz who ordered his execution upon which he said, ‘I have been granted protection by your son. ’

Whereupon, Salm replied to him saying, ‘It was not for him to give you protection and even if had I would never have complied in doing so even of you were to fill this sheet with the stars or sent down ‘Eesa the son of Mai')" to me, you would not be saved. By Allah! Had you been in my belly, I would have cut it open just to kill you! ’

He then ordered the slave of his master, Ibn Seereen, who killed him.

Thereafter, Al-Harith bin Suraij and Al-Karmani agreed between themselves to oppose and fight Nasr, to call to the Book and the Sunnah as well as following the rightly guided Imams and forbidding all vice and

evil in addition to other aspects of the Sharee'ah. However, they fell apart with each other soon after and this lead to bitter infighting between them in which Al-Karmani finally prevailed, defeating the supporters of Al-Harith. It is said that he was riding a mule when he got off to shift to a horse, whereupon the horse refused to obey him and move. Subsequently, most of his followers abandoned him with no one left with him except a hundred of his supporters. Thus, Al-Karmani's supporters eventually caught up with him and killed him under an olive tree - and it is also said under a kind of tree - on the last Sunday of the month of Rajab that year. With him were killed a hundred of his supporters and Al-Karmani took control all of his wealth and property and the wealth of all those who were with him. He then ordered that Al- Harith be beheaded and his body put on the cross upon the gates of the city of Marw.

And in this yeardbraheem bin Muhammad bin Ali bin Abdullah bin Abbas dispatched Abu Muslim Al-Khurasani to Khurasani and sent a message with him to their followers there saying, 'Verily, this (person before you) is Abu Muslim. So hear and obey him for he has been appointed by me as the leader of all of the lands of Khurasan he is able to conquer. [1] However, when Abu Muslim entered Khurasan and read out this message to the people, they did not pay any attention, completely disregarding and ignoring it and not implementing the contents of the message in the least. Consequently, Abu Muslim returned to Ibraheem during the Hajj season that year, complaining about what had happened to him and informing him about the opposition he had faced.

Thereupon, Ibraheem said to him, 'O Abdur Rahman, surely you are one of us and from the Ahlul-Bait, so return to them and take special care of this particular tribe from the people of Yemen; honour them and remain in their midst, for surely, Allah will not fulfil this affair for us except through them. ' Then he cautioned him regarding the other tribes and said to him, 'If you are able to eradicate the Arabic language from these lands then do so and if whoever from their offspring reaches a height of even five hand spans and is accused (of being against you) then kill him. Also, give that old man, that is, Sulaiman bin Kathcer special regard and do not disobey him. '

And in this year:Ad-Dahhak bin Qais Al-Khariji, the renegade was killed according to an opinion held by Abu Mikhnaf. The reason for this was that Ad-Dahhak besieged Abdullah bin Umar bin Abdul Azeez in the city of Wasit with the agreement and consent of Mansoor bin Jumhoor. Thereupon, Abdullah bin Umar bin Abdul Azeez wrote to him saying, 'There is no benefit for you in laying siege upon me. You should be in pursuit of Marwan bin Muhammad, so go after him and if you are able to kill him, I will follow and obey you. ' Thus, they agreed with each other on opposing Marwan bin Muhammad and Ad- Dahhak left him and proceeded towards Marwan bin Muhammad, the Commander of the Faithful with the intent of fighting him.

On his way, when Ad-Dahhak passed through Mawsil, he wrote to its people, who inclined towards him whereupon he entered the city, killed its governor and took control of it. When this news reached Marwan, he was besieging Hims and was preoccupied with its people and their refusal to pledge their allegiance to him. So, he wrote to his son, Abdullah bin Marwan, who was the governor of the northern Arabian Peninsula, ordering him to fight Ad-Dahhak at Mawsil. Consequently, Ad-Dahhak proceeded towards Abdullah bin Marwan with about a hundred and twenty thousand men who had by then, joined his ranks and laid to siege to the city of Naseebeen. Subsequently, Marwan was able to set out in pursuit of him and their forces met thereabouts, fighting intensely with each other. Ad-Dahhak engaged him upon his steed along with a group of powerful governors and noblemen who had sides with him. However, he was killed in the fierce battle that ensued.

Ad-Dahhak designated a man known as Al-Khaibari as the leader of his army after him. So it was that the rest of the army gathered around him after Ad-Dahhak's death. Moreover, Sulaiman bin Hisham bin Abdul Malik along with his household, their supporters as well as the army that had pledged allegiance to him the year before as their Caliph, also aligned themselves with Al-Khaiban. When dawn broke the next day, they

confronted Marwan and his forces and Al-Khaibari launched an attack directly on Marwan with four hundred of his bravest soldiers, with him in their midst. However, he was forced to retreat in defeat with Marwan's forces behind him in hot pursuit until they chased him out of his army, entering its encampments while Al-Khaibari sat on his carpet. In the meantime, the right flank of Marwan's army, led by his son, Abdullah remained stable and unharmed, as did the left flank under the command of Ishaq bin Muslim Al-Uqaili. When they saw his army fleeing with Al-Khaibari, while their right and left flanks remained untouched, they could not stop themselves from pursuing them with the poles of their tents, with which they finally killed him. When the news of Al-Khaibari's death reached Marwan, who had left the main part of his force behind by about five to six miles, he returned in delight, for the supporters of Ad-Dahhak had finally been defeated. Al-Khaibari had designated Shaiban as their next leader, however, even he was fought and defeated by Marwan at Al-Karadees.

And therein: Marwan dispatched Yazeed bin Umar bin Hubairah to Iraq as its governor to fight the Kharijites therein.

And in this year:Abdul Azeez bin Umar bin Abdul Azeez led the people in the Hajj Pilgrimage while he was the governor of Madinah, Makkah and Ta'if with Yazeed bin Umar bin Hubairah being the governor of Iraq and Nasr bin Sayyar that of Khurasan.

And from those who died in this year:

Bakr bin Sawadah Jabir Al-Ju‘fi Al-Jahm bin Safwan who was killed as described earlier Al-Harith bin Suraij, one of the prominent leaders of his time, a brief mention of whom has already been made ‘Asim bin Bahdalah Abu Haseen Uthman bin ‘Asim Yazeed bin Abu Habeeb Abut-Tayyah Yazeed bin Humaid Abu Jamrah Ad-Duba‘i Abuz-Zubair Al-Makki Abu Imran Al-Jawni Abu Qabeel Al-Ma‘afiri.

Then Began the Hundred and Twenty-Ninth Year

Therein: the Kharijites gathered around Shaiban bin Abdu! Azeez Al-Hulais Al-Yashkuri, the renegade. They were advised by Sulaiman bin Hisham to fortify themselves in Mawsil and make it the centre of their activitites, so they proceeded towards Mawsil with Mawan, the Commander of the Faithful pursuing them. Finally, they encamped right outside Mawsil and dug a trench towards the army of the Caliph. Similarly, Marwan too entrenched his forces from where Shaiban's forces were located. He then remained there for the next year, besieging them with the two sides fighting each other every day, day in and day out. It was then that Marwan captured Umayyah bin Mu'awiyah bin Hisham, one of Sulaiman bin Hisham's nephews, w ho was caught by some of his soldiers. He then gave the orders regarding him: his amis were severed, and he was beheaded while his uncle Sulaiman and his army watched on.

Marwan also wrote to his governor in Iraq, Yazeed bin Umar bin Hubairah, ordering him to fight the Kharijites in his land. Thus, several military encounters took place between them, at the end of which Ibn Hubairah prevailed, laying their lands to waste such that no trace of them was left in Iraq. He also took back Koofah from their control — which was under the governorship of Al-Muthanna bin Imran Al-A'idhi who was from the A'idhah clan, from the tribe of Quraish - during the month of Ramadan that year. To this end, Marwan wrote to Ibn Hubairah asking him to send one of his brave men, Amir bin Dubarah to support him once he had finished with the Kharijites in his lands.

Accordingly, Amir was dispatched with a force of six to eight thousand strong, which encountered another expedition on their way, consisting of around four thousand Kharijites who were quickly defeated by Ibn Dubarah, their leader, Al-Jawn bin Kilab Ash-Shaibani Al-Khanji killed. Thereafter, Ibn Dubarah advanced upon Mawsil with the remnants of the defeated Kharijite force joining in with them. Thereupon, Sulaiman bin Hisham advised them to leave Mawsil, for their remaining there had become untenable, with Marwan in front of them and Ibn Dubarah at their rear and with their provisions completely cut off until they could not find enough to eat. Thus, they left Mawsil and proceeded via Hulwan towards Al- Ahwaz upon which Marwan immediately sent Ibn Dubarah in pursuit of them with a force a three thousand that followed their tracks, killing those who were left behind and fighting them wherever they caught up with them. Thus did they continue to chase them until the unified structure of their force dispersed and was left in a state of chaos.

The Emergence Abu Muslim Al-Khurasani in Khurasan

And in this year: A message was sent from Ibraheem bin Muhammad, the Abbasid leader to Abu Muslim Al-Khurasani summoning him from Khurasan. He therefore set out to towards him with seventy of his top lieutenants, not passing through any land except after being questioned about where they were headed to which Abu Muslim replied saying, ‘We want to perform Hajj. ’ However if he felt any inclination from any them towards their cause, he would invite them to it and they would accept. However, while he was on his way, another message from their leader or Imam, Ibraheem reached him telling him that, ‘I have sent the banner of victory to you, so return to Khurasan and publicly proclaim our movement and mission to the people. ’

At this, he ordered Qahtabah bin Shabeeb to proceed towards Imam Ibraheem with all the gifts and riches that were with them and to meet him during the Hajj season that year. Meanwhile, Abu Muslim returned with the message and entered Khurasan on the first day of Ramadan. On his return, he showed the message to Sulaiman bin Katheer in whichit was stated that he should, ‘Proclaim their call and not hesitate or wait any longer. ’ Abu Muslim thus entered upon the people of Khurasan calling to the household of Banu Abbas and dispatching his emissaries to all parts of Khurasan, proclaiming their message while the governor of Khurasan, Nasr bin Sayyar was preoccupied with fighting Al-Karmani and Shaiban bin Salamah Al-Haroori. So successful were they in spreading their message that his supporters would address him as their Caliph even in the presence of the Kharijites.

Thus it came about that Abu Muslim rose in fame to the extent that people from all directions would seek him out. From those who sought him on a particular day were the people of sixty localities, whereupon he went and stayed with them for forty-two days during which many other regions came under his control. Finally, on a the night before the last Thursday, with only five days remaining to the end of the month of Ramadan that year, Abu Muslim finally unveiled and fastened the banner that had been sent to him by their Imam. This banner was termed as ‘The Shade’ and was fastened to a spear fourteen cubits in length. He also fastened another standard that the Imam had sent to him called, ‘The Cloud’ to a spear, thirteen cubits in length. Both of these were black in colour and he fastened them while reciting the following verse from the Qur’an:

‘Permission to fight is being given to those who are being fought, because they were wronged. And verily, Allah is capable of giving them victory. ’ *(al-Hajj22:39)*

Abu Muslim, Sulaiman bin Katheer and their followers began to wear black, which eventually became one of the symbols of their movement. Then, they lit a huge fire that night calling by it all those who lived in the surrounding areas. This also became a sign amongst them by which they gathered together. The significance of naming one of their banners, ‘The Cloud’ was that it denoted the movement of Banu Abbas would encompass the entire earth as do the clouds envelop it. The significance of calling the other banner, ‘The Shade’ was that as the earth is never free of shade at any time so will it never by without those that establish the rule of Banu Abbas in it. Therefore, people in their hordes from all directions accepted Abu Muslim as their leader and the number of his forces multiplied tremendously.

When the festival of Eidul-Fitr arrived that year, Abu Muslim ordered Sulaiman bin Katheer to lead the people in Eid prayer, setting up for him a pulpit and telling him to oppose the way of Banu Umayyah in it, conducting the prayers according to the Sunnah. So it was that the prayer was announced with the words, ‘As-Salatu Jami'ah’ or ‘the prayer congregation has gathered, ' With no Adhan or Iqamah (the official calls for the five prayers) as opposed to what was practiced by the Umayyads. Similarly, the prayer was conducted before the sermon with the Takbeer (declaring that Allah is the Greatest) said seven times before the ritual recitation in the first unit of prayer instead of four, and five times in the second unit instead of three, again opposing established Umayyad practice. Moreover, the sermon was initiated with

various invocations and the Takbeer and concluded with a recitation from the Qur'an. After the prayer, the people dispersed but not before the food that Abu Muslim had prepared for them was distributed amongst them.

Then, he wrote a letter to Nasr bin Sayyar, which he began with his own name and then said,

'To Nasr bin Sayyar,

In the Name of Allah, the Most Merciful, the Most Beneficient

To proceed:

Verily, Allah has condemned various nations in His Book in the following Verse:

"And they swore by Allah their strongest oaths, that if a warner came to them, they would be more guided than any of the nations (before them), yet when a warner came to them, itdid not increase them except in aversion, (due to their) arrogance in the land and their plotting of evil. However, the evil plot encompasses only its own people. Then, do they await anything (else), but the way the peoples of old (were dealt with) ? For no change will you ever find in Allah s wav of dealing. " ' (Fatir 35:42, 43)

This manner of writing, especially the preceding of his name with Abu Muslim's disturbed Nasr bin Sayyar greatly and he declared after a lot of thought on the matter that, 'Verily, this letter is not without its answer. '

Ibn Jareer states that, 'Subsequently, Nasr bin Sayyar dispatched a huge cavalry to fight Abu Muslim, eighteen months after his rise to prominence. Abu Muslim, in turn, sent Malik bin Al-Haitham Al- Khuza'i to them. When the two sides met thereabouts, Malik called upon them to accept the household of the Prophet of Allah (Peace and Blessings of Allah be upon him) over them, which they refused to do. Both forces then organized their ranks from midday to late afternoon, during which more reinforcements joined Malik, further strengthening him due to which he prevailed when the battle finally took place. This was to be the first incident in which the supporters of Banu Abbas fought with the forces of Banu Umayyah.

Abu Muslim, at that time was still a young man, chosen by the Imam, Ibraheem, to lead the movement due to his bravery and resilience, his ability to comprehend as well as his exceptional intelligence and due to the fact that he hailed from the populace of Koofah.

Thus, when Abu Muslim's fame spread throughout Khurasan, the various factions amongst the Arabs living there came to an agreement about fighting him. However, Al-Karmani and Shaiban did not oppose him as they were in a state of revolt against Nasr bin Sayyar and Abu Muslim was against him as well, calling for Marwan 'Al-Himar' to be deposed. Meanwhile, Nasr had already asked Shaiban to side with him against Abu Muslim or at least to suspend all hostilities between them so that he was free to fight him and that he could return to opposing him once he had finished with Abu Muslim. Shaiban acceded to this and when the news reached Abu Muslim, he dispatched a message to Ibn Al-Karmani, informing him of what had occurred upon which Ibn Al-Karmani reproached Shaiban and dissuaded him from it. Abu Muslim then dispatched An-Nadr bin Nu'aim towards the city of Harat, which he captured from its governor, 'Eesa bin Aqeel Al-Laithi and then wrote to Abu Muslim, informing him about it, while the deposed governor lied to Nasr bin Sayyar.

It was then that Shaiban final concluded an agreement with Nasr bin Sayyar, suspending all hostilities between the both of them. This occurred despite Ibn Al-Karmani's opposition to this agreement, upon which Ibn Al-Karmani sent a message to Abu Muslim informing him that, 'I am with you in fighting Nasr. * Abu Muslim then rode out to meet Ibn Al-Karmani personallyand they agreed to fight and oppose Nasr

once again. Abu Muslim then shifted to a more spacious location as his forces had increased and his army had greatly enlarged. So much so that by now, he had employed a number of officials to manage the security, the police, the post, the official register and records as well as other essential government employees needed by a monarch. He also appointed Al-Qasim bin Mujashf At-Tameemi, who was one of his lieutenants, as the judge for he used to lead Abu Muslim in prayer and relate various stories, highlighting the virtues of Bani Hashim while defaming Banu Umayyah. From here, Abu Muslim moved on and entered another locality known as 'Aleen ' which was situated in a low lying area, due to which, he feared that Nasr bin Sayyar might choke their water supply.

This took place on the sixth day of the month of Dhul -Hajjah that year, after which Al-Qasim bin Mujashf led them in the Eid prayers on the day of sacrifice (the tenth day of Dhul- Hajjah). Meanwhile, Nasr bin Sayyar advanced towards them with a vast army with the intent of fighting Abu Muslim, leaving behind one of his Nuwwabs to look after his lands. What finally became of the both of them will be discussed in the following year's events, Allah willing.

The Killing of Al-Karmani

Subsequently, fighting broke out between Nasr bin Sayyar and Al-Karmani - whose full name is Judai* bin Ali Al-Karmani - which resulted in countless deaths occurring on both sides of the conflict. During this period, Abu Muslim began to write to both parties, trying to incline them towards him, writing to Nasr and Al-Karmani, saying, ‘Our Imam had advised us to do good to you and I am not from those who will transgress against his wishes regarding you. ’ Then, he wrote to the local districts and towns, calling on them to support Banu Abbas. Right away, a vast multitude of people responded to his call and gave him their support. Thereafter, Abu Muslim advanced and moved into the area between the trenches that both sides had dug for themselves, completely intimidating the both of them. Consequently, Nasr bin Sayyar wrote to the Caliph, Marwan bin Muhammad Al-Himar, informing him of the state of affairs that had been created by Abu Muslim; the multitudes who were with him and that he was calling them to Ibraheem bin Muhammad.

From what he wrote in his extensive communication with the Caliph regarding this affair were the following lines:

I see between the ashes the shimmering of a live ember,

Rather, it. seems much more likely that it will break into a blaze.

For verily, fire is not kindled except on heaps of timber.

As is war, surely not initiated but with words of phrase,

I thus exclaimed with wonder: Would that I only knew!

Is the Umayyad in a state of slumber or is he well awake?

Upon which, Marwan wrote back to him saying, ‘Verily, he who is present is witness to that which he who is absent is not. '

Whereupon, Nasr replied, ‘Your comrade has only informed you that there is no Nasr (lit. victory) with him. *

Similarly, Nasr also wrote to the governor of Iraq, Yazeed bin Umar bin Hubairah, asking him for support. Among what he wrote to him are the following lines:

Inform Yazeed - for the best of statements are those that are true,

And with certainty have I come to know: there is no benefit in deceit -

That Khurasan is a land wherein I have come to see,

An egg, if it hatches, will be a harbinger of wondrous tales which you will be told,

A young nestling now, of two years, except that it has become very big,

Almost able to take wing, yet still clothed with fluff,

For surely, if they fly and are not dealt with before,
They will set ablaze the flames of war and what a flame it will be!

On receiving this, Ibn Hubairah dispatched this letter from Nasr to Marwan. This happened to coincide with them detecting one of Imam Ibraheem's messengers in their midst with a letter from him to Abu Muslim, in which he reviled and insulted him and insisted that Abu Muslim oppose both Nasr bin Sayyar and Al-Karmani and not to spare anyone who was familiar with Arabic over there. Thereafter, Marwan immediately dispatched a message from Harran (where he was) to his deputy in Damascus, Al-Waleed bin Mifawiyah bin Abdul Malik, ordering him to proceed to Al-Humaimah, the locality where Ibraheem bin Muhammad, the Imam was located. Once he was there, the Imam was to be arrested and sent to him.

Thus, the governor of Damascus sent a message to the governor of Al-Balqa', who went to the mosque in the afore-mentioned locality, where he found Ibraheem, the Imam, seated. He was promptly arrested and sent to Damascus where the governor immediately sent him to Marwan bin Muhammad, the Caliph, who ordered that he be imprisoned. A further discussion as to what became of him will take place in the following year's events.

As for Abu Muslim, when he positioned himself between the forces of Nasr and Al-Karmani, he wrote to Al-Karmani, saying, T am with you' upon which Al-Karmani inclined towards him. Immediately, Nasr wrote to him saying, 'Woe be unto you! Do not be fooled for he only wants to kill you along with all your supporters. Come! Let us pen a treaty between the two of us. ' Al-Karmani entered his quarters and then came out and departed for Ar-Rahbah with a hundred horsemen after having sent a message to Nasr telling him to come so that they could finalize the treaty. As soon as Nasr realized that Al-Karmani had been fooled, he descended to their meeting place with a huge force and attacked him, killing him and a large number of his supporters. Al-Karmani himself was killed in the ensuing battle when someone stabbed him on his flank. Subsequently, Nasr ordered that he be crucified along with a number of his supporters including Samakah. Consequently, Al-Karmani's son joined forces with Abu Muslim along with what was left of Al-Karmani's supporters. Together, they formed a united front against Nasr bin Sayyar,

Ibn Jareer states: and in this year: Abdullah bin Mu'awiyah bin Abdullah bin Ja'far triumphed over Persia and many of its provinces as well as over Hulwan, Qoomis, Asbahan and Ar-Rayy after a campaign too lengthy to detail here.

Ibn Jareer states: and in this year: Abu Hamzah Al-Khariji took charge of managing the Hajj season. He openly displayed his domination, power as well as opposition to Marwan bin Muhammad bin Marwan and his disavowal from him. Consequently, Abdul Wahid bin Sulaiman bin Abdul Malik bin Marwan, who was the governor of Makkah, Madinah and Ta'if and as such officially responsible for conducting the Hajj Pilgrimage that year, wrote to Abu Hamzah and agreed with him on an amnesty for himself till the end of the Pilgrimage. Thus, in Arafat, they remained to one sideof the people and then separated from them. Finally, during the last three days of the Pilgrimage, Abdul Wahid finished the last rites early on the first day and left Makkah thereby allowing the Khariji to enter without a fight.

And from those who died in this year:

Salim Abun-Nadr, Ali bin Zaid bin Jud'an according one opinion and Yahya bin Abu Katheer.

The Hundred and Thirtieth Year

It was on a Thursday, with only nine days having elapsed from the month of Jumadal-Oola that Abu Muslim Ai-Khurasani entered the city of Marw, heading straight to the governor's house there and taking it by force from the hands of Nasr bin Sayyar. All of this occurred with the help of Ali bin Al-Karmani and Nasr bin Sayyar was forced to flee with a small band of his supporters numbering around three thousand, including one of his Persian wives. Then he hurried until he reached Sarakhs, leaving even his wife behind and saving himself. Thus did Abu Muslim's fame spread throughout Khurasan, with various groups of people and even sections from the Arab population turning to him in support.

The Killing of Shaiban bin Salamah Al-Haroori

After Nasr bin Sayyar's flight out of Marw, Shaiban Al-Haroori, who had remained on his side against Abu Muslim, remained in the city. Abu Muslim dispatched messengers to him, however, they was captured by Shaiban. Thereupon, Abu Muslim sent for Bassam bin Ibraheem, one of the servants of tribe of Banu Laith, ordering him to advance upon Shaiban and fight him, so he proceeded towards him and in the ensuing battle between them, Bassam defeated Shaiban, killing him and pursued his supporters, killing and imprisoning them as well. Later on, Abu Muslim was also to kill Ali and Uthman, the two sons of Al-Karmani.

And in this year:Abu Muslim directed Qahtabah bin Shabeeb toward Naisaboor along with some of the most prominent leaders of their movement including Khalid bin Barmak and others, to fight Nasr bin Sayyar. They came face to face with Tameem bin Nasr bin Sayyar who had been sent by his father to fight them at Tus. In this encounter, Qahtabah's forces killed about seventeen thousand from the supporters of Nasr. Moreover, Abu Muslim had dispatched a contingent of about ten thousand horsemen under the command of Ali bin Ma'qil to bolster Qahtabah's forces. Together, they fought Nasr's supporters, killing countless numbers of them, slaying Tameem bin Nasr and taking lots of wealth as war booty.

An Account of Abu Hamzah Al-Khariji's Entry and Occupation of Madinah For a period of three months Until his departure

Ibn Jareer states that: And during this year, an encounter took place at Qudaid in the land of Al-llijaz between Abu Hamzah Al-Khariji and the people of Madinah at the beginning of the Hajj season that year. Consequently, many of the people of Madinah from the tribe of Quraish were killed after which the local governor, Abdul Wahid bin Sulaiman Bed and the Khariji entered the city of Madinah, killing several of its inhabitants.

Abu Hamzah remained in Madinah for a period of three months, that is, the rest of the month of Safar, the two months of Rabee' and some of the month of Jumadal-Oola, according to what has been stated by Al-Waqidi and others.

Moreover, Al-Mada'ini narrates upon the authority of Al-Abbas from Haroon who narrates from his grandfather who said, 'Initially, Abu Hamzah Al-Khariji displayed good conduct towards the people of Madinah due to which they had begun to incline towards him. That is, until they heard him saying upon the pulpit of the Messenger of Allah (Peace and Blessings of Allah be upon him), "What was hidden has become manifest ! Where can you possibly go and hide?! Verily, the one who fornicates, he is a disbeliever and the one who steals, he is too a disbeliever! " On hearing this, the people began to despise him and abandoned the affection they had for him. '

Abu Hamzah remained in Madinah until Marwan Al-Himar dispatched Abdul Malik bin Muhammad bin Atiyyah from the tribe of Banu Sa'd with about four thousand Syrian horsemen whom Marwan had handpicked from his own army, giving every man from them a hundred Deenars and an Arabian horse, as well as a mule to carry his belongings. He then ordered them to persist in fighting Abu Hamzah and not to return without him even if they had to go as far south as Yemen to catch him and to even fight the governor of Yemen, Abdullah bin Yaliya if he stood in their way. Ibn Atiyyah proceeded until he reached the valley of Al-Qura, where he encountered Abu Hamzah Al-Khariji on his way to fight Marwan in Syria.

So they fought each other until night fell, whereupon Abu Hamzah exclaimed, 'Woe be unto you O Ibn Atiyyah! Verily, Allah has appointed the night as a time for resting. Let us postpone the fighting until tomorrow. ' Ibn Atiyyah however refused to discontinue the fight and persisted until he had broken them

whereupon they were forced to flee, their defeated returning to Madinah where the people of Madinah attacked them, killing several of them, Ibn Atiyyah finally entered Madinah once its people had defeated the army of Abu Hamzah.

Abu Ma‘shar states: Muhammad bin Abdul Malik bin Marwan lead the people in Hajj that year after he was declared the governor of Madinah, Makkah and Ta’if with Yazeed bin Umar bin Hubairah remaining as the governor of Iraq and Nasr bin Sayyar, that of Khurasan.

And from those who died in this year:

Shu‘aib bin Al-Habhab, Abdul Azeez bin Suhaib, Abdul Azeez bin Rafee‘, Ka‘b bin ‘Alqamah and Muhammad bin Al-Mundakir.

Then Began the Hundred and Thirty-First Year

In the month of Muharram this year, Qahtabah bin Shabeeb directed his son, Al-Hasan towards Qoomis to fight Nasr bin Sayyar, following him up with reinforcements. However, some of them joined forceswith Nasr who had moved on and entered Ar-Rayy, only to remain there for two days after which fell ill and departed towards Hamdan. However, just before he reached Hamadhan, after the passing of twelve nights from the month of Rabee'ul-Awwal, that year, Nasr bin Sayyar died at the age of eighty five. After Nasr’s death, Khurasan came under the complete control of Abu Muslim Al-Khurasani and his supporters and their power increased immensely.

And m this year: ‘Amir bin Dubarah died, the reason for his death being that Ibn Hubairah had written to him, ordering him to advance upon Qahtabah after reinforcing him with many army units. So Ibn Dubarah proceeded with a force of a hundred and thousand strong - which was dubbed as the ‘army of armies' - until he encountered Qahtabah, who only had a force of twenty thousand with him. When the two sides faced each other, Qahtabah and his supporters raised copies of the Qur’an and an announcer from amongst them proclaimed, ‘O people of Syria! We only invite you to what is contained in this book! ’, whereupon he was met with insults as was Qahtabah. At this, Qahtabah ordered his forces to attack them after which it was not long before Ibn Dubarah’s forces had been defeated, with Qahtabah’s soldiers chasing after them and killing them in great numbers including Ibn Dubarah, who was killed with his army due to his bravery for he did not flee from the battlefield. Because of the encounter, Qahtabah’s forces took what seemed to be a limitless amount of war booty.

And therein: Qahtabah laid an intense siege to the city of Nahawand until the Syrians there appealed to him that he give the people therein respite so that they may open the city gates for him. When they opened the gates and took an amnesty from him for the local people there, these people from Khurasan asked them, ‘What have you done?’

They informed them that, ‘We have taken an amnesty for ourselves as well as for you. ’ So, all of them came out thinking they would be safe. However, when they came out, Qahtabah ordered his noblemen with the following, ‘Whoever amongst you has a prisoner from the people of Khurasan will behead him and bring his head to us! ’ His orders were promptly carried out.

And in this year:Qahtabah advanced upon the governor of Iraq, Yazeed bin Umar bin Hubairah, however, when he closed in on him, Ibn Hubairah withdrew and kept on retreating until he crossed over the Furat river.

Then Began the Hundred and Thirty-Second Year:

In the month of Muharram this year, Qahtabah bin Shabeeb crossed over the Furat river with cavalry in addition to his army. Meanwhile, Ibn Hubairah had encamped at the mouth of the river, next to Al-Falloojah in what a huge multitude of people as Marwan had provided him with a vast array of forces as reinforcements in addition to those who had joined up with him from the defated forces of Ibn Dubarah. At this point Qahtabah diverted his forces and headed towards Koofah, intending to take it. Ibn Hubairah followed suit and with a Wednesday night approaching, with eight nights having lapsed from the month of Muharram, the two forces finally faced each other and fought what was an intense battle, with both sides losing many men.

Eventually, the Syrians stalled fleeing in defeat, with the people of Khurasan chasing after them. However, Qahtabah was nowhere to be found. Finally, someone informed the people that he was killed and had designated his son, Al-Hasan as his successor after him. However, due to Al-Hasan not being present there at that time, his brother, Humaid bin Qahtabah took the pledge of allegiance for him while a message was

sent to Al-Hasan, asking him to get there immediately. Overall, a lot of prominent personalities and leaders were killed that night amongst them Qahtabah, who was killed by Ma‘n bin Za’idah and Yahya bin Hudain. It is also said that a man who was with him killed him to avenge the deaths of Nasr bin Sayyar’s two sons, and Allah knows best. Al-Qahtabah was finally found amongst the dead and buried at the spot where he was found. Thereafter, Al-Hasan bin Qahtabah arrived and proceeded with the army towards Koofah where Muhammad bin Khalid bin Abdullah Al-Qasri had already come out in revolt, calling to the household of Banu Abbas and wearing black. His revolt took place on the day of AShoora’, the tenth day of Muharram, that year, Thereafter, he forced out the local governor representing Ibn Hubairah who was Ziyad bin Salih Al-Harithi and shifted into the governor house there.

Conseqiently, Hawtharah was sent after him by Ibn Hubairah with a force of twenty thousand. However, when Hawtharah neared Koofah, his followers started to defect to Muhammad bin Khalid’s side, giving their allegiance to Banu Abbas. When Hawtharah saw' this, he departed, heading towards Wasit and it is also said that it was in fact Al-Hasan bin Qahtabah who entered Koofah, however, Qahtabah had willed that the position of deputy for the Caliph there be given to Abu Salamah Hafs bin Sulaiman Al-Koofi Al-Khallal, the servant of As-Sabee‘ who was present in Koofah at that time. So when they approached him for directions, he instructed Al-Hasan bin Qahtabah to proceed to Wasit with a number of prominent leaders within the movement to fight Ibn Hubairah there and that similalrly, his brother, Humaid bin Qahtabah proceed towards AI-Mada’in.

In this way, he dispatched various expeditions to every part of the surrounding regions to conquer them, as a result of which Basrah was conquered. It had been previously taken by Salm bin Qutaibah for Ibn Hubairah so when Ibn Hubairah was killed - as will be detailed shortly - Abu Malik Abdullah bin Aseed Al-KhuzaT moved in and took it for Abu Muslim Al-Khurasani.

And m this year:on a Friday night, after the passing of thirteen nights from the month of RabeeTil - Awwal, the oalh of allegiance was taken for Abul-Abbas Abdullah bin Muhammad bin Ali bin Abbas bin Abdul Muttalib, also known as ‘As-Saffah[1] or ‘the Butcher. ’

An Account of how Ibraheem bin Muhammad, the Imam was killed

As for Ibraheem bin Muhammad, the Imam, he was taken to the Commander of the Faithful at that time, Marwan bin Muhammad while he was in Hamm upon which he was imprisoned - as we have already mentioned - and he remained in prison until his death during this year at the age of forty eight. It is also said that he was suffocated with a pillow , forced onto his face until he died at the age of fifty-one and was prayed upon by someone by the name of Mahalhil bin Safwan. Some have also mentioned that he perished because the building he was in collapsed on him. Yet others have surmised that he was in fact given poisoned milk to drink which caused his death.

The Caliphate of Abul-Abbas As-Saffah (the Butcher):

When news of the killing of Ibraheem bin Muhammad, the Imam reached the people of Koofah, Abu Salamah Al-Khallal sought to transfer the Caliphate to the offspring of Ali bin Abu Talib (May Allah be pleased with him). However, his lieutenants and as well as the leaders around him prevailed over him, getting hold of Abul-Abbas As-Saffah and handing the Caliphate over to him in Koofah at which time, he was twenty six. years old. The first person to give him the title of Caliph was Abu Salamah Al-Khallal himself on a Friday night after the passing of thirteen nights from the month of RabeeTil- Akhir that year. Thus, when the time for the congregational Friday prayers approached that day, Abul-Abbas As-Saffah came out on a speckled steed along with his forces and went to the governor house, after which he headed to the mosque and led the people in prayer. Then he got up on the pulpit and the people gave him their allegiance while he was on top of the pulpit and his uncle Dawood bin All stood three levels beneath him

on it.

Then As-Saffah addressed the people and the first words he said to them were:

‘Praise be to Allah, Who chose the religion of Islam for Himself, honouring it, ennobling it and making it great, choosing it for us and letting us serve it. For making us among its people, its sanctuary, its custodians and from those always guarding and supporting it. Moreover, for obliging us to always say a word of virtue, making us more worthy of it and its people, for He distinguished us due to our relationship and kinship with the Messenger of Allah (Peace and Blessings of Allah be upon him) and bestowed upon us a high status due to our position within Islam and among its people.

Regarding this, He revealed unto the people of Islam a Book, recited amongst them wherein He said:

“Allah intends only to remove from you the impurity (of sin). O members of the (Prophet’s) household, and to purify you with a thorough purification. ” *(al-Ahzah 33:33)*

And He said:

Say: “No reward do l ask of you for this except to be kind to me for my kinship with you. ” *(ash-Shoora 42:23)*

And He said:

“And warn your closest kindred. ” *(ash-Shu ara 26:214)*

And He said:

“What Allah gave as booty (Fai) to His Messenger from the people of the townships - it is for Allah and for the Messenger and for (his) kindred and the orphans. ” *(al-Hashr 59:7)*

Thus did Allah make them aware of our excellence and obligate upon them our right and affection, granting us a generous share in the booty and spoils of war in our honour and due to our merit, for Allah is the Posessor of Great Bounty. *

An Account of the Killing of Marwan bin Muhammad bin Marwan:

The last of the Umayyad Caliphs, after whom the transfer of the Calipate to the household of Banu Abbas was complete; something that Allah describes in the Qur’an as follows:

"Say (O Muhammad): “O Allah! Owner of the kingdom. You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is (all) good. Verily. You are Able to do all things. ” (Al-lmran 3:26)

We have previously mentioned that when news of what had occurred in Khurasan and the ascendancy of Abu Muslim and his followers reached Marwan, he shifted from Harran and reached a river known as Az-Zab situated near Mawsil in the northern lands of the Arabian Peninsula. Then, when it reached him that As-Saffah had been given allegiance in Koofah, that a multitude of forces having gathered around him and that his affair had settled well, this weighed heavily upon him and he started to gather his forces.
Meanwhile, Abu ‘Awn bin Yazeed, one of As-Saffah’s governors was already advancing towards him with a large force. He clashed with Marwan’s forces at the Az-Zab River with further reinforcements, which had been sent to him by As-Saffah. Thereafter, As-Saffah summoned all the individuals from his

household who were directing the fight against Marwan and finally charged his uncle Abdullah bin Ali with leading the effort, saying, ‘Go with the blessing of Allah! ’

In turn, he proceeded with a vast army and entered upon Abu ‘Awn who promptly vacated his tent for him leaving all that was in it for him. Then, Abdullah bin Ali appointed Hayyash bin Habeeb At-Ta’i as his head of police and Nusair bin Al-Muhtafiz as head of Security. Meanwhile, Abul-Abbas dispatched Moosa bin Ka‘b along with thirty supporters as emissaries to Abdullah bin Ali, urging him to start fighting with Marwan soon before the situation on the ground changed and the momentum driving the fighting died down. Thus, Abdullah bin Ali and those who were with him advanced until they came face to face with Marwan’s forces. Marwan advanced into the Held with his forces and the two sides organized their ranks until noontime. It is said that Marwan had a hundred and fifty or a hundred and twenty thousand strong under his command that day, while Abdullah bin Ali had only twenty thousand at his side.

The ensuing battle between the two sides was fierce. However, when Marwan sent a message to the tribe of Quda'ah, ordering them into the battlefield, they said, ‘Order Banu Sulaim to go first! ’ Similarly, when he ordered As-Sakasik to attack they too said, ‘Tell Banu ‘Amir to attack. ’ And when he ordered As-Sakoon to attack, they responded by saying, ‘Ask Ghatafan to attack. * Finally, when he ordered his chief of police into the battlefield, he too said, ‘No, by Allah! I will not make myself a target. [1]

At this, Marwan exclaimed, ‘By Allah! I will punish you for this!

Upon which he responded by saying, ‘It would have pleased me, by Allah, if you had the ability to do that! ’ It is also said that he said this to Ibn Hubairah.

Historians then state that, ‘Subsequently, the people of Syria were defeated with the people of Khurasan pursuing them from behind, killing and capturing whoever they could. However, those who drowned from the people of Syria were far greater in number than those w ho were killed. From those who drow ned was the lately deposed Ibraheem bin Al-Waleed bin Abdul Malik. Thereafter, Abdullah bin Ali had a bridge erected there to recover those who had drowned during the whole encounter and ali the while, he would recite the Verse from the Qur'an:

“And (remember) when We separated the sea for you, saving von and drowned the people of Pharaoh while you watched on. " (al-Baqarah 2:50)

An Account of How Marwan Al-Himar was killed

After Marwan was defeated, he ceased to care or pay attention to anything. Meanwhile, Abdullah bin Ali remained at the site of the battle for another seven days, after which he moved out with all of his forces in his pursuit on As-Saffah's orders.

Ibn Asakir further mentions in his biography of Muhammad bin Sulaiman bin Abdullah An-Nawfali that he said, 'I was with Abdullah bin Ali when he first entered Damascus. He entered it, with it being lawful to strike with the sword for the next three hours during the day. He then converted its main congregational mosque into a stable for his camels and other beasts for a period of seventy days. Then he dug up all the graves of the household of Banu Umayyah but could not find anything in the grave of Mifawiyah (t) except a black thread or streak of dust. He then dug up the grave of Abdul Malik bin Marwan wherein he found a skull. Similarly, he could only find isolated body parts in the other graves he dug up except for Hisham bin Abdul Malik whom he found intact with the exception of the tip of his nose, which had decayed. Thereupon, he lashed his dead body and had him put on the cross for days and then finally, burnt with his ashes ground to a fine powder and then dispersed in the air. All this because Hisham had his brother Muhammad bin Ali lashed seventy times and then exiled to Al-Humatmah in the land of Al-Balqa' on the charge of having killed his youngest son. *

He further said that, 'Abdullah bin Ali then followed up all of the members of the Umayyad household including all of the offspring of the previous Caliphs as well as other than them and had ninety two thousand of them killed in a single day at the river next to Ar-Ramlah, Then he had their bodies covered with flooring and a tablecloth spread over that on which he ate while those of them had not died yet twitched and quivered from beneath. Thereafter, he had Hisham bin Abdul Malik's wife and the daughter of his maternal uncle, Abdah bint Abdullah bin Yazeed bin Mu'aw'iyah sent out into the wilderness with a group from Khurasan, walking, barefooted and naked. They continued to rape her until she was finally killed.

In this way, Abdullah bin Ali remained there for fifteen days and then moved on in pursuit of Marwan. When he reached the Al-Kuswah River, he dispatched Yahya bin Ja'far Al-Hashimi as the governor of Damascus. Thereafter, he proceeded towards Jordan where the people came out to meet him wearing black. Then he left for Baisan, proceeding from there to pastures near the Roman lands and finally reaching the Abu Futrus River where he discovered that Marwan had escaped and entered Egypt. It was here that a letter from As-Saffah reached him telling him to, 'send Salih bin Ali in pursuit of Marwan and stay you in Syria as its governor. ' So it was the Salih departed in search of Marwan in the month of Dhul-Qa'dah that year along with Abu 'Awn, 'Amir bin Isma'eel until he reached the coast where he readied a number of ships for his use.

However, it reached him that Marwan had reached a place known as Al-Farama or Al-Fuyoom according to some historians, whereupon he set off after him along the coastline with the ships keeping up with him from the sea until he reached Al-'Areesh from where he proceeded until he reached the Nile from where he proceeded towards As-Sa'eed. At this, Marwan crossed the Nile, destroying the bridge used for that purpose and burning whatever forage or sources of food there were in the area. Salih however continued after him, catching up with some of Marwan's horsemen whom he defeated. Similar encounters with Marwan's cavalry took place a few more time until some of his horsemen who he had captured lead him to Marwan, who was found taking refuge in a church by the name of Booseer. Consequently, they advanced upon him suddenly in the thick of the night, due to which most of his supporters were defeated and he came out to face them with only a few men at his side. Thereafter, they were surrounded until Marwan was killed, stabbed by a Basran by the name of Maghood.

Thus, Marwan finally killed on a Sunday with only three days left until the end of the month of Dhul-Hijjah and it is also said that he was killed on a Thurday before the end of the hundred and thirty second year. His Caliphate lasted for a period of live years, ten months and ten days according to what is commonly accepted.

A Brief Account of the Life of Marwan Al-Himar

He is Marwan bin Muhammad bin Marwan bin Al-Hakam bin Abnl-‘As bin Umayyah.

Az-Zubair bin Bakkar states upon the authority of his uncle, Mus‘ab bin Abdullah that, ‘The household of Banu Umayyah used to believe that the Caliphate would be wrested from them if the son of a slave girl ever became the Caliph. So it was when Marwan bin Muhammad assumed the Caliphate for his mother was indeed a slave girl and consequently, the Caliphate was taken from them in the hundred and thirty second year by Abul-Abbas As-Saffah. ’

Some of the people of that time used to saythat, ‘A bin A bin A bin A will kill M bin M bin M[1] by which they meant that Abdullah bin Ali bin Abdullah bin Abbas would kill Marwan bin Muhammad bin Marwan.